THE

TOUCH-S[illegible] OF TH[illegible] REFORMED [illegible]

Wherein ſundry chief Points and
Tenents of the Proteſtant Do-
ctrine (objected by them com-
monly againſt the Catho-
licks) are briefly re-
futed:

BY

The expreſs Texts of the Proteſtants own Bible, ſet forth
and approved by the
Church of *England*.

With the ancient Fathers judge-
ments thereon, in confirmation
of the Catholick Doctrine.

Together with the love of the ſoul

The laſt Edition, more corrected.

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Out of thy own mouth will I judge
thee, *Luc.* 19.22.

Permiſſu Superiorum.

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PRESERVED

Wherein sundry [illegible]
Positions of the Roman [illegible]
[illegible] the Jesuited Papists [illegible]
mostly against the Catholick [illegible]
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The especiall Texts of the [illegible]
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Church of England [illegible]

With the ancient Fathers [illegible]
[illegible]
[illegible] Catholick Doctrine [illegible]
Together with the [illegible]
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To The Catholick Reader Health, and incouragement to his Holy Faith.

COurteous Reader, before thou peruſe this little Book, I would intreat thee to reade theſe enſuing points, which are very neceſſary for thy better inſtruction.

1. The firſt point is, *that in the Texts of Scripture alledg'd throughout this Treatiſe, it is not ſpecified out of which* English Bible *the ſaid paſſages are extracted, for as much, as this were over troubleſome unto thee, ſith* England *hath ſet forth within theſe few years paſt, a great number of ſeveral ſorts of*

Bibles, far different one from another; So that our Adverſaries (to whom I wiſh from my very heart, as I do to thee, that this little Book may prove profitable) have not all one ſort of Bibles themſelves. Notwithſtanding know for certain, that they are all faithfully taken forth of the Bibles in quarto, and Octavo, *printed at London by* Robert Barker, *anno* 1615. *So as if by chance any one ſhall ſhew thee ſome other Bible, wherein they be not ſet down, word for word, as here thou findeſt; yet reſt aſſured, and out of doubt, that thou ſhalt finde them ſo written, and faithfully cited out of the foreſaid Edition of* Robert Barker, *ſet forth by his Majeſties ſpecial commandement.*

2. The ſecond point is, *That thou admire the ſplendor of Truth, which is ſuch, and ſo refulgent, that notwithſtanding our Adverſaries main and ſerious endeavours to obſcure the ſame, by ſo many varieties of Tranſlations, and by*

ſuch a number of groſs corruptions and falſifications; yet nevertheleſs their condemnation is ſo expreſly ſet down in this their own Bible, *and is ſo clear to all the world, that nothing elſe is needfull hereto, but that thou know to reade, and have thine eys to behold the ſame, at the opening of this their Booke. This cannot chuſe but be an exceeding comfort unto Catholicks againſt their Adverſaries, concerning the uprightneſs of their cauſe, to offer to be tryed, and to confound them by their own Bible: the tranſlation whereof notwithſtanding, doth in a number of places, and particularly in many of thoſe that are in queſtion, ſwerve and differ notoriouſly from the authenticall Latine, and to the incredible diſparagement, darkning, and obſcuring of the Catholick cauſe. Never did yet (nor I preſume dare) our Adverſaries offer to give the like advantage unto us, as to ſtand to be tried by our Tranſlations, and that in above* *fifty Heads, and Points of Doctrine, that are this day in controverſy between us.*

3. The third point is, That *when thou ſhalt urge, or alleadge any paſſage, in favour of thine own faith and doctrine; if any one return their charge, be it either by way of recrimination and blaming of the Roman Church, or by alleadging ſome obſcure texts, and thoſe ill underſtood, to counterpoyze ſuch as are brought by thee; do thou ſhew them amiably, that this is not to proceed in due order, nor to deal with thee as they ought, in oppoſing a paſſage dark, and obſcure, to confound another that is moſt clear and evident. For example, when we ſet before their eys theſe few words (as clear as the Sun at noone day)* Take, eat, this is my body, this is my bloud which ſhall be ſhed for you &c. (*Mark* 14.25.) *they will ſtraight ſuppoſe to have found another important place, yea, and to have given unto us the overthrow,*

if they preſently do reply, that our Saviour ſaith in S. John 6. 63. The fleſh profiteth nothing, the words that I ſpeak unto you, they are ſpirit, and they are life; *a paſſage far more obſcure than that which is in queſtion, and which affirmeth nothing leſs, than that which they pretend to prove thereby. For how abſurd were it to ſay, that the fleſh of Chriſt profiteth nothing? And if (as they themſelves ſay) we muſt interpret one paſſage by another, then doubtleſs it is better to explicate an obſcure one, by one that is clear, than one that is clear, by a paſſage obſcure: and that one Text give place to many, rather than many give place to one.*

4. The fourth point is, *That if they ſhall reject any of the paſſages which thou produceſt, pretending the ſame to be* Apocryphal; *know, that to prevent this objection, no ſuch Scriptures, as they call* Apocryphal *are here produced alone, but that always there go accom-*

panied with them, others that be Canonicall, *even by their own confeſſion: And ſo far forth as* Apocriphal *Scriptures ſhall, and do agree with* Canonicall, *they themſelves by their own Rule, are bound to receive them. Which will alſo ſtop their mouth in their common pretence of Conference of places; for rarely haſt thou here leſs than three, or four ſeveral paſſages cited at large (beſides references) for the proof of every ſeveral point: All our Adverſaries put together, being never able in their defence to do the like; that is, to produce ſo many in number, ſo expreſs and clear, and for ſo great a number of Controverſies, as are here diſputed, and couched in ſo little a Treatiſe.*

5. The fift point is, *that if they ſhall contend with thee, not about the words themſelves, as being clear, but about the ſenſe and meaning of them; for ſuch places, I ſay, as may be ſubject to this cavil, thou ſhalt forthwith have recourſe*

unto that which the Scriptures call, the Rule of faith, *to wit, unto the ever-conſtant and uniform Judgement of the Church, and Ancient Fathers, who, in every age ſince Chriſt, have underſtood the point in queſtion, in that ſenſe which Catholicks do. An example whereof thou maiſt lay down before them out of that learned Treatiſe, intituled,* The Summary of Controverſies, *debating the queſtion of the* Bleſſed Sacrament. *Which having done, bid them do the like, and thou wilt yield unto them; (a thing which they can never do in their defence.) So as no man of reaſon will reject this* Rule, *grounded ſo clearly in holy Scripture, and prefer the private interpretation of ſome ſilly Cobler before* S. Chryſoſtom, *of a Baker before* S. Baſil, *of ſome Tinker before* Tertullian, *or of any Noveliſt whatſoever, before the judgement of the Church, and the whole ſtream of the Holy Fathers.*

This point therefore being ſo important, ſhall be the firſt, which I will fortifie, and prove by the word of God in this preſent Treatiſe, I mean this Rule; *and therefore in no wiſe forget, always to involve thine Adverſary within this* Rule, *as often as he ſhall prove ſo unruly, and thou ſhalt be ſure to get the victory.*

The ſixt and laſt point is, *That I here proteſt, in the preſence of God (whom I call to witneſs in this behalf, and pray thee alſo to call upon, for the ſalvation and reduction of all thoſe that walk aſtray) that it is not in the power of any one, no not of all our Adverſaries that are in* England, *to finde in their own* Bible, *one onely expreſs Text, I ſay,* one onely, in their own Bible, *by which they can poſſibly prove,* one onely *point of their falſe Doctrine, without their uſual art of adding, diminiſhing, chopping or changing it by ſome interpretation, or other: which yet ſhould be to alter* *the Text it ſelf, and to employ mans fancy, inſteed of the pure word; a thing by their own confeſſion, flatly forbidden unto them, proteſting, that the* Word of God, *doth in ſuch ſort contain all that which is neceſſary to ſalvation, that it is not lawfull neither for men, nor Angels, to add, diminiſh, or alter ought thereof; and commanding their followers and adherents, utterly to renounce all Antiquity, Cuſtom, Multitude, humane wiſdom, Judgment, Decrees, Edicts, Counſells, Viſions, yea, and Miracles themſelves, to the contrary.*

THE

[illegible] Word of God, [illegible]

[illegible]

Customs, [illegible] humane [illegible] Laws, Judgments, Decrees, Edicts, Constitutions, Traditions, and [illegible] [illegible]

THE Touch-Stone of the reformed Goſpel.

The Proteſtants affirm.

I.

That there is not in the Church one, *and that an infallible* Rule, *for underſtanding the holy Scriptures, and conſerving of Unity in matters of Faith.*

CONTRARY to the expreſs words of their own Bible, *Rom.* 12.6. *Having then gifts, differing according to the grace that is given to us, whether Prophecy* (that is interpretation) *according to the proportion* (or Rule) *of faith.* Whence we gather, that Prophecy, according to the *Rule* of faith, is one of the gifts which God beſtoweth on his Church.

Therefore there is in the Church one, & that an infallible *Rule*, to underſtand the holy Scriptures by.

Philip 3. 16. *Nevertheleſs whereto we have already attained, let us minde the ſame thing.* Lo how plainly the Apoſtle ſpeaks in this ſecond place, of a certain *Rule* to walk by: clearly preſuppoſing, that in matters of faith, we can never be of the ſame minde, unleſs we walk by the ſame *Rule*.

Gal. 6. 16. *And as many as walk according to this* Rule, *peace be on them, and mercy.* And 2. *Cor.* 10. 15. *Having hope when your faith is increaſed, that we ſhall be enlarged by you, according to our* Rule, *abundantly to preach the Goſpel in the Regions beyond you, and not to boaſt in another mans line.* Here again, becauſe every man is to direct, and order his belief, according to the doctrine of the Church, therefore it is called by S. *Paul*, both the *Rule*, and *Line* of our holy faith.

Again 1 *Cor.* 11. 16. *But if any man ſeem to be contentious, we have no ſuch Cuſtom, nor the Churches of*

God. Loe how S. *Paul* ſtill pleads the *Rule* and *Cuſtom* of the Church, againſt the contentious: which if it could, then by the ſole preſcription of twenty or thirty years, and by the authority of ſo few Paſtors, ſtop the mouthes of new Sect-maſters, what ought not the Cuſtom of ſixteen hundred years, and the decrees of ſo many hundred Paſtors gain of reaſonable, modeſt and humble men?

And here I would have it to be noted, that this Analogy, or *Rule of Faith* (beſides the titles already recited) the holy Scripture in other places, calls by the name of *Form of Doctrine*, Rom 6. 17. *A thing made* ready to our hand, 2 *Cor.* 10. 16. The *Depoſitum* (or Treaſure) *committed to the Churches truſt*, and ever moſt carefully to be kept by her 1 *Tim.* 6. 20. And withal in the very ſelf ſame places, always ſtileth that which is contrary to this *Rule*, by the name of *Diſunion*, *Diſcord*, *Diſobedience*, *forſaking of our firſt Vocation*, *Diviſion*, *Contention*, *Prophane and vain babling*, *Oppoſition of ſciences*

&c.

&c. Whence plainly appeareth, how great the neceſſity is for every Chriſtian to keep this *Rule*; the leaſt breach whereof, doth preſently crack his Chriſtian credit with the Church of God, and with all good Chriſtians.

See more *Rom.* 6. 17. *Gal.* 1. 6. *Rom.* 16. 17. *Acts.* 15. 2. 1. *Tim.* 6. 20. *Rom.* 12. 16.

¶ According to this very *Rule*, the Ancient Fathers affirm the ſame. S. *Irenæus l.* 4. *Cap.* 45. *Tert. de præſcr.* And *Vincent. Lyr. in ſuo Commonitorio*, ſaith: *It is very needfull in regard of ſo many errors proceeding from the miſ-interpretation of Scriptures, that the Line of Prophetical and Apoſtolical expoſition, ſhould be directed according to the* Rule *of the Eccleſiaſtical and Catholick ſenſe.* Thus writeth this moſt worthy witneſs. *Tertul. Præſcrip. Adv. Hæreſ. Cap.* 15, *& Cap.* 19. Saith. *We do not admit our Adverſaries to diſpute out of Scripture, till they can ſhew who their Anceſtors were, and from whom they received the Scriptures. For the orderly courſe of doctrine requires, that the firſt*

Queſtion be, whoſe the Scriptures are by right, from whom, and by whom, and to whom the Form *of Chriſtian Religion was delivered? Otherwiſe preſcribing againſt him as a ſtranger &c.* This he.

Behold, how theſe two laſt ancient Fathers, lay hold of and urge theſe two very terms, *Rule*, and *Form* of Faith, and Religion, even as before the Holy Scripture did, from whence doubtleſs they took the phraſe. And with very great reaſon, for the knowledge of *Tradition* (which is this *Form or Rule*) goes before the knowledg of the Scripture: for the *Rule* muſt be firſt known, before the thing *ruled* can be aſſuredly known; as the Carpenter cannot know certainly, that he hath meaſured his timber, nor the Taylor, that he hath meaſured his cloth aright, except he firſt aſſuredly know, that his meaſure be both true and right: but the *Rule of Faith*, to wit, the Summ of thoſe points that every Chriſtian is bound expreſly to know, as delivered to him from hand to hand, is the knowledge of *Tradition*.

The

The Proteſtants affirm.

II.

That in matters of Faith we muſt not rely upon the Judgment of the Church and of her Paſtors, but onely upon the written Word.

CОntrary to the expreſs words of their own Bible, *Mat.* 23. 2. *The Scribes and the Phariſes ſit in Moyſes ſeat, all therefore whatſoever they bid you obſerve, that obſerve and do.* In which words, *Christ* not onely commands us in matters of *Faith*, to have recourſe to ſomewhat elſe beſides the onely *written Words* (to wit, to the Paſtors of the Church) but bids us moreover, to obey them: and that not onely in ſome principal matters, but in all whatſoever, without diſtinction or limitation. Therefore in matters of faith, we are not tied to rely onely upon the written Word.

Luke, 10. 16. *He that heareth you, heareth me; and he that de-*

ſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me. Here again *Chriſt* our Lord honoureth and giveth as much authority to the Preachers of the *Word*, as he can poſſibly do to the word it ſelf, ſaying: *He that heareth you,* &c.

Matth. 16. 19. *Whatſoever thou ſhalt binde on earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe in earth, ſhall be looſed in heaven.* Where it is to be noted, that he doth not ſay *whoſoever*, but *whatſoever*; giving us thereby to underſtand, that not onely the bonds of ſins, but as well all other knots and difficulties in matters of faith, are to be looſed by S. *Peter*, and by the Paſtors that ſucceed him in the Church.

See more *Deut.* 17. 8. *Aggeus.* 2. 11. 2. *Chron.* 19. 8. *Unto the end.* 2 *Theſ.* 2. 15.

¶ The holy Fathers that affirm the ſame, are S. *Gregory Naz. In orat. excuſat. Tertul. lib. de praeſcrip. adverſus haer.* S. *Cyprian lib.* 1. *epiſt.* 3. S. *Aug. lib.* 1. *cont. Croſc. cap.* 33. *and lib. cont. Fund.*

cap. 5. *Vincent. Lyr. in ſuo commonit.* And S. *Anſelm lib. de incar cap.* 1. writing to Pope Urban. ſaith thus unto him: *Unto no other is more rightly referred to be corrected, whatſoever ariſeth in the Church againſt the Catholick faith, &c.*

They affirm.

III.

That the *Scriptures* are eaſie to be underſtood, *and that therefore none ought to be reſtrained from reading of them.*

CONtrary to the expreſs words of their own Bible, 2 *Pet.* 3. 16. Where S. *Peter*, ſpeaking of S. *Pauls* Epiſtles, ſaith: *In which are ſome things hard to be underſtood, which they that are unlearned, and unſtable, wreſt, as they do alſo the other Scriptures, unto their own deſtruction.* But all unlearned Reformers, both reade, and are allowed to reade thoſe hard things (yea, the Book of *Apocalyps* alſo, yet harder) without any reſtraint to man, or woman, which yet they underſtand not: therefore they wreſt them, as alſo other Scriptures, to their own deſtruction.

Acts 8. 30. *And Philip ſaid Underſtandeſt thou what thou readeſt? And he ſaid: How can I, except ſome man ſhould guide me?* Where firſt may be noted, that this Noble Eunuch freely confeſſed, he could not underſtand the Scriptures without an interpreter to expound them, albeit he was a great, and ſerious ſtudent in them, and withal a holy and humble man, as S. *Hierom* noteth of him, *Epiſt. ad Paulin. de ſtud. Script.* And next, that he ſaith, *Except ſome man guide me:* So as he fled not to his private ſpirit, nor yet to conferring of place with place, as our Adverſaries do. Therefore the Scriptures are not eaſie.

Luke 24. 25. and 27. *Chriſt* called two of his Diſciples fools, and ſlow of heart &c. *And beginning at Moyſes, and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himſelf.* How then are the Scriptures ſo eaſiely to be underſtood of the unlearned, when *Chriſts* Diſciples themſelves could not underſtand them, till firſt they were expounded to them?

Rev. 5.1.*&c.* The Angel ſpeaking of *the Book ſealed with ſeven ſeals, wept much, becauſe no man in heaven nor in earth, was able to open the Book, neither to look thereon.* A ſtrange caſe! to reade in Scripture it ſelf, that the book of Scripture ſhould be ſhut with ſo many ſeals: but much more ſtrange, that even in *S. John* and the Apoſtles time, none could be found, neither in heaven, nor earth, able to open the ſame, nor to look thereon, which every Apprentice now adays, without any difficulty will undertake to do.

See more 2. *Pet*. 1. 20. *Mat*. 13 11. & 36. *Luc*. 24 45. 1. *Cor*. 12. 10. *Luc*. 8. 10. & 54. *Luc*. 2. 50. 2. *Tim*. 3. 7. 1. *John* 4. 6. *John* 5. 35. *Pſal*. 119. 18. & 34. *Reve*. 5 1. &c.

¶ The holy Fathers that affirm the ſame are, S. *Iræneus* l. 2. *Cap*. 27. *Origen l. cont Celſ*. S. *Amb. Epiſt*. 44. *ad Conſtant*. Where he calleth it: *A ſea, and depth of propheticall* *riddles.* S. Jer. *in præfat. comment. in* Epheſ. 5. And S. Aug. *epiſt.* 119. *cap.* 21. ſaith: *The things of Scripture that I knew not, are many more than thoſe that I know.* So S. Greg. *hom.* 6. *in* Ezech. and many other Fathers confeſs the ſame of themſelves, S. *Denis* Biſhop of *Corinth*, cited by *Euſebius lib.* 7. *hiſt. Eccleſ.* 30. ſaith: *Of this Book* (of Scripture) *this is my opinion, that the matter thereof is far more profound than my wit can reach unto.*

They affirm.

IV.

That Apoſtolicall Traditions, *and ancient Cuſtoms of the Church, (not found in the* written word) *are not to be received, nor do oblige us.*

Contrary to the expreſs words of their own Bible 2. *Theſ.* 2. 15. *Therefore Brethren ſtand faſt, and hold the* Traditions, *which yee have been taught, whether by word or by Epiſtle.* Hence it is clear, that ſome Traditions were delivered to the *Theſſa-*

Theſſalonians by word of mouth, and thoſe of equal authority with what was written, if not of more: for the holy Ghoſt doth name them firſt (as they were indeed the firſt in being,) yea it is certain, that before the new Teſtament was written, the Apoſtles delivered all by Tradition, and word of mouth. Therefore Apoſtolical Traditions are to be received, and do oblige us.

2. Theſ. 3. 6. *Now I command you brethren, in the name of our Lord* Jeſus Chriſt, *that yee withdraw your ſelves from every brother that walketh diſorderly, and not after the* Tradition *which he received of us.* Lo, he ſaith not, I *counſell you,* but I *command you.* But theſe men rejecting all Traditions, walk diſorderly: therefore they break the Apoſtles commandment. Yea, they *ſtand* not, but are *fallen*; they let go what the word it ſelf doth will them to *hold*: and therefore in the name of our Lord *Jeſus Chriſt*, let all good men withdraw them from them.

1 Cor. 11. 2. *Now I praiſe you brethren, that you remember me in all things, and keep the* Traditions, *as I have delivered them unto you.* But theſe reject all Traditions: therefore needs muſt S. *Paul* ſpeak thus unto them: Now (none of my brethren) I diſpraiſe you, for that you forget me in all things, and keep not the Traditions, as I have delivered them unto you.

Laſtly, if nothing at all be to be believed, but onely that which is left us written, wherein ſhould the Church have exerciſed herſelf from *Adam* to *Moyſes*, the ſpace of two thouſand ſix hundred years?

See more 1. *Tim.* 6. 3. 20. *and* 2. *Tim.* 1. 13. 2. *Tim.* 2. 2. *John* 20. 30. *and* 21. 25. *and* 16. 12. 1 *Cor.* 11. 16. 34. 2. *ep. John* 12. 3. *ep. of* S. *John* 13. *Acts* 16. 4. *and* 15. 28.

¶ The Fathers that affirm the ſame, are S. *Ireneus l.* 3. *c.* 4. *Origen. in cap.* 6. *ad Rom.* S. *Damaſ. l.* 4. *c.* 17. S. *Chryſoſt. in* 2. *Theſ.* 2. And S. *Baſil. de Spiritu ſancto* ſaith: *Some things we have from Scripture, other things from the Apoſtles, both which have like force unto God-*

lines. S. Chryſoſt hom. 4. in 2. *Theſ.* ſaith. *It is a Tradition, ſeek thou no further.*

They affirm.

V.

That a man, by his own underſtanding or private ſpirit, may rightly judge and interpret Scripture.

CONtrary to the expreſs words of their own Bible 1 *Cor.* 12. 8. and c. *To one is given by the ſpirit, the word of wiſdom: to another the word of knowledge by the ſame ſpirit: to another the working of miracles: to another Propheſie: to another diſcerning of ſpirits: to another kinds of tongues: to another the interpretation of tongues, but all theſe worketh that one and the ſelf ſame ſpirit, dividing to every man ſeverally, as he will.* Where the Apoſtle in expreſs words, oppoſeth and refelleth this unſavory doctrine, teaching that the gift of prophecying, or truly to interpret the holy Scripture, is not given to all the faithfull, but to ſome onely in particular: yea, he preſuppoſeth that one may have the gift, even to work miracles, and yet may want the gift truly to interpret the word of God. Therefore a man by his own private ſpirit cannot rightly interpret Scripture.

2 Pet. 1 20. *Knowing this firſt, that no Propheſie of the Scripture is of any private interpretation, for the Propheſie came not in old time* (in the margent, *or at any time*) *by the will of man, but holy men of God ſpake as they were moved by the holy Ghoſt.* Lo how clearly the Apoſtle taketh this faculty and authority from a private and prophane man, reſtraining the ſame to a company and ſociety of men, and thoſe alſo of ſome ſpecial note for their ſanctity and holineſs, aſſuring us, that they ſpake, as they were moved by the holy Ghoſt.

1 John. 4. 1. *Beloved, believe not every ſpirit, but try the ſpirits, whether they are of God.* By which words we are taught, that the ſpirits of others are to be examined, whether they proceed from God

or not: but this Caveat cannot be underſtood of the ſpirit of the whole Church, ſith then it would follow, that there ſhould be none left to try the ſaid ſpirit of the Church (every particular man being included therein) If then it be to be meant of private men (as needs it muſt) it followeth, that a private ſpirit cannot be this Judge, ſith it ſelf is to undergo the Judgement and examination of ſome other.

¶ The Fathers, that affirm the ſame, are S. *Aug. epiſt.* 16.2. *and l. de Baptiſmo. cap.* 18. *ad Epictetum.* S. *Baſil. epiſt* 78. S. *Amb. epiſt.* 32. S. *Leo epiſt.* 53. S. *Hier. lib. cont, Luciferianos. Vincent. Lyr. cont. prophan hereſ. novitates.* Yea, *Martin Luther* himſelf (the Proteſtants great Grand-Father) ſaith *lib de pateſtate Papæ: We are not certain of any private perſon, whether he hath the revelation of the Father or no: but that the Church hath it, we ought not to doubt.*

They

They affirm.

VI.

That S. Peters faith hath failed.

Contrary to the expreſs words of their own Bible *Luke*, 22. 31. 32. *Simon, behold Sathan hath deſired to have you, that he may ſift you as wheat: but I have prayed for thee, that thy faith fail not.* Lo Sathan required to ſift them all (the Apoſtles) but our Lord here prayed for *Peter* onely, that his faith principally might not fail. Therefore S. *Peters* faith hath not failed.

Mat. 16. 18. *And I ſay unto thee, that thou art* Peter, *and upon this rock I will build my Church, and the gates of hell ſhall not prevail againſt it.* But had S. *Peters* faith failed, the gates of hell had long ago no doubt prevailed.

Mat. 23. 2. *The Scribes and the Phariſes ſit in Moyſes ſeat, all therefore whatſoever they bid you obſerve, that obſerve and do.* How could *Chriſt* bid the people of the old Law, do all whatſoever he ſhould bid them, by thoſe that ſate in *Moyſes* chair, if they could err? But God hath no leſs preſerved the truth of Chriſtian Religion, in the chair of S. *Peter*, which is in the new Law, anſwerable to that of *Moyſes* in the old. Therefore neither S. *Peters* Faith, nor Chair hath failed.

John 11. 49. 51. Speaking of Caiphas the High Prieſt, ſaith: *And this he ſpake not of himſelf, but being High Prieſt that year he propheſied, that Jeſus ſhould die for that nation.* See, how in this moſt wicked time of the Sinagogue, the very Dregs and out-caſt of that diſobedient people, yet ſpeaking forth of that Chair, which *Chriſt* had commanded to be heard and obeyed, touching matters of faith, anſwer truly, and their chief Biſhops propheſie.

¶ So Leo *ſer.* 3. *de aſſump. ſua* affirmeth the ſame: *The danger was common to all the Apoſtles, but our Lord took ſpecial care of* Peter, *that the ſtate of all the reſt, might be more ſure, if the head were invincible.*

They

They affirm.

VII.

That the Church can err, and hath erred.

CONtrary to the expreſs words of their own Bible, *Iſai* 59. 21. *As for me, this is my Covenant with them, ſaith the Lord. My ſpirit that is upon thee, and my words, which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, from henceforth, and for ever.* Therefore the Church cannot err.

John 14.16. *I will pray the Father, and he ſhall give you another* Comforter, *that he may abide with you for ever, even the ſpirit of truth.* But the Apoſtles themſelves lived not for ever: therefore this is to be underſtood of the perpetual aboad of the ſpirit of truth with their Succeſſors.

Mat. 18. 17. *And if he neglect to hear the* Church, *let him be unto thee* *as an heathen man, and a Publican.* Whence is clearly to be gathered, that the Church in her Cenſure cannot err, *Iſai.* 35. 8. *And a high way ſhall be there, and a way, and it ſhall be called the way of Holineſs; the unclean ſhall not paſs over it, but it ſhall be for thoſe: the waifaring men, though fools, ſhall not err therein.* How far deceived then are many ſimple ſouls, who do affirm, that the whole Church, and all holy men that ever have been therein for theſe thouſand years (how wiſe ſoever) have all erred.

Epheſ. 5. 27. *That he might preſent it to himſelf a glorious Church, not having ſpot, or wrincle, or any ſuch thing, but that it ſhould be holy and without blemiſh.* Note well theſe words, *without ſpot, wrincle, or any blemiſh*, and tell me now if it be poſſible, that reading this, thou canſt ever believe, that ſhe hath ever taught ſuch horrible blaſphemies and abominations, as at this day ſhe is charged with?

See more *John* 16. 13. *Epheſ.* 5. 27. *Iſai* 9. 7. *Ezech.* 37. 26. *Luke* 22. 32. *Mat.* 23. 3. 1. *Pet.* 2. 9. *John.* 17.

17. 17. 1. *Cor.* 11. 25. *Pſ.* 101. 23. 29. *Epheſ.* 2. 10. *John* 10. 16. *Acts* 4. 32. *Epheſ* 4. 5. 11. *Luke* 10. 16. *Deut.* 17. 8. *Ierem.* 3. 15. *Malac.* 2. 7. *Mat.* 16. 18. *Acts* 15. 28. 2. *Cor.* 13. 8. 1. *Tim.* 3. 15.

¶ The Fathers [h] affirm the ſame expreſly S. *Aug. cont. Creſcon. lib.* 1. *cap.* 3. Alſo upon the 118. *Pſal.* the place beginneth: *Ne auferas de ore meo verbum veritatis uſquequaque.* S. *Cypr. Epiſt.* 55. *ad Cornel. num.* 3. S. *Ireneus lib.* 3. *cap.* 4. with many *others.*

They affirm.

VIII.

That the Church hath been hidden and inviſible.

Contrary to the expreſs words of their own Bible, [i] *Mat.* 5. 14, 15. *Yee are the light of the world. a City that is ſet on a hill, cannot be hid. Neither do men light a candle, and put it under a buſhel, but on a candleſtick, and it giveth light to all that are in the houſe.* But the Catholick Church is ſuch a light, ſuch a candle, and ſuch a City built upon *Chriſt*, as upon a mountain, therefore hath not, nor cannot, be hidden nor is inviſible.

Mat. 18 17. *Tell the Church, if he neglect to hear thee; but if he neglect to hear the Church, let him be unto thee as a heathen man, and a Publican.* But it were a very hard caſe to be condemned for a Heathen, than for not telling, or hearing a Church, which hath ſo cloſely lain hid, that no man could hear, ſee, feel, or underſtand it for a thouſand years.

2 Cor. 4. 3. *But if our Goſpel be hid, it is hid to them that are loſt.* Loe the cenſure of S. *Paul* upon all ſuch as affirm that the Church, or her Goſpel can be hid.

Iſai 2. 2. *And it ſhall come to paſs in the laſt days, that the mountain of the Lords houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills, and all nations ſhall flow unto it.* In hundred of places do the Propheſies mention this Kingdom of *Chriſt*, as *Dan.* 7. 14. *Mich.* 4. 7. &c. Which ſhould be all in vain, if this his kingdom could be inviſible;

for a Propheſie muſt be of things, which may be ſeen and perceived by our ſenſes; otherwiſe every man might be a Prophet, and foretell of things to come, which if they ſhould not come to paſs, he might anſwer, that they had come to paſs in very deed as he had Propheſied, but that they were inviſible to the world, Lo the viſible abſurdities of this inviſible Church.

See more *Pſal.* 27.8. *Rom.* 10.14. 1 *Cor.* 11.19. *Pſal.* 19.3. 4. *Iſai* 60. 20. *Acts* 20. 28. *Iſai.* 61.9.

¶ The Fathers commonly affirmed the ſame. *Origen. hom.* 30. *in Mat. The Church is full of light, even from the Eaſt to the Weſt.* S. Chryſoſtom. *hom.* 4. *in* 6. *of Iſai. It is eaſier for the ſun to be extinguiſhed, than the Church to be darkned* S. Aug. *tract. in John* calleth thoſe *blinde, that do not ſee ſo great a mountain,* S. Cyp. *de unitate Eccleſiæ.*)

They maintain.

IX.

That the Church was not always to remain Catholick or univerſal, and that the Church of Rome is not ſuch a Church.

Contrary to the expreſs words of their own Bible Pſalm 2. 8. *Ask of me, and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſsion.* And Luke 1. 33. *He ſhall reign over the houſe of* Jacob *for ever, and of his kingdom there ſhall be no end.* But none of theſe promiſes have been any where elſe ſo much verified, as in the Church of *Rome*; therefore both the Church hath been always univerſal; and the Church of *Rome* onely ſuch a Church.

Coloſ. 1. 3, &c. *We give thanks to God for you &c. Since we heard your faith &c. For the hope which is laid up for you in heaven, whereof yee heard before in the word of the* *truth of the goſpel, which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day you heard of it, and knew the grace of God in truth* But no Faith, or Goſpel hath, or is, ſo dilated in all the world, nor hath fructified, and grown (for ſo we reade) as the faith of the *Roman* Church hath done, as appeareth more plainly by this which followeth.

Rom.1. 8. *Firſt I thank my God through* Jeſus Chriſt *for you all, that your faith is ſpoken of throughout the whole world.* Where in expreſs terms, S. *Paul* calls the faith of the whole world (or Catholick faith (the faith of the *Romans*, that is, of the Church of *Rome*. Therefore the Church of *Rome*, and no other, is truly, and inded ſuch a Church.

See more Coloſ. 1. 32 *Gen.* 22. 18. *Mat.* 24. 46. *Acts* 1. 8. *Dan.* 2. 35. *Luke* 24 47. *Pſal.* 46. 9. *Pſal.* 72. 8. (we 71.) *Mark* 16. 20. *Ezech.* 13. 3. *Mat.* 28. 19. *Acts* 1. 8.

All which places are to be underſtood, not that the whole world ſhould be Catholick at one and the ſame time, but that the whole ſhould be converted to *Chriſt* at ſundry times, and that it ſhould comprehend a greater part of the world, than any Sect of hereticks ſhould ever do: and this is the true ſenſe of being *Catholick*, or Univerſal.

¶ And to follow ſtill our former Rule, hear the Fathers that affirm the ſame. S. *Cypr. ep.* 57. writing to *Cornelius*, Pope of *Rome*, ſaith: *Whileſt with you there is one minde & one voice, the whole Church is confeſſed to be the Roman Church* S. Aug. de unitat. Eccleſ. cap. 4. ſaith. *Who ſo diſſent from the body of* Chriſt, *which is the* Church, *that they do not communicate with all the whole corps of Chriſtendom, certain it is, that they are not in the Catholick Church.* S. *Hierom* in his Apologie againſt *Ruffinus*, and in other places, ſaith, that it is all one to ſay *Roman faith, and the Catholick faith.* Again, S. *Aug* upon the *Pſal.* 45. (we 44.) but much more excellently *in ep.* 161. *ad Honorat.* The place beginneth: *Dignare ergo reſcribere* *nobis.* As alſo *cont. lit. Petil. l. 2. cap. 15.*

The Reformers hold.

X

That the Churches Unity is not neceſſary in all points of faith.

Contrary to the expreſs words of their own Bible, *Epheſ. 4. 5. One Lord, One Faith, One Baptiſme:* Therefore Unity is neceſſary in all points of faith. The reaſon is, for that the Church, being a Congregation of the faithfull, one Faith is neceſſary to make one Church; but our Adverſaries differs in matters of faith, therefore they have not the Unity requiſite to one Church.

James 2.10. *Whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all.* And even ſo it is in our faith, for who ſo denieth one Article, denieth all.

Acts 4. 32. *And the multitude of them that believed, were of one heart, and of one ſoul.* And again 1. Cor. 1. 10. *Now I beſeech you Brethren, by the name of our Lord* Jeſus Chriſt, *that*

that yee all ſpeak the ſame thing, and that there be no diviſions among you, but that yee be perfectly joyned together in the ſame minde, and in the ſame judgement. Whereas our Adverſaries are of a hundred ſeveral minds and judgements, there being an infinity of Sects among them, without any the leaſt ſhew of Unity; And therefore cannot be the *true believers* mentioned by the Apoſtles

See more *Jerem.* 32. 39. *Cant.* 2. 6. *Pſal.* 67. 7. *Mat.* 12. 25. *Mark.* 3. 24. *Luke* 11. 17. *Mat.* 18 19. *Ephef.* 2. 14. 15. 16. 8. 22. *Ephef.* 5. 27. *Philip.* 3. 16. *Philip.* 1. 26. 27. *Galat.* 5. 9. *and* 1. 8. *Coloſ.* 3 15 *John* 17. 11. 2. *Cor.* 13. 11. *Pſal.* 121. 3.

¶. And laſtly to check, by our common Rule, the breakers of this Unity and Rule, S. *Aug.* (cited by the *Manuduc.p.* 134) ſaith: *In Cathedra unitatis, poſuit Deus doctrinam veritatis*: In the chair of Unity God hath placed the doctrine of verity. As alſo *cont. ep. Par. l.* 3. *cap.* 5. The place beginneth *Qui non vult ſedere,* S. Cyprian *lib. de unitate. Eccleſ. nu.* 3. ſaith:

This unity of the Church, he that holdeſt not, doth he think he holdeth the faith? S. Hilary. lib. *ad Conſtantinum Auguſtum*, and many others.

XI.

That S. Peter *was not ordained by* Chriſt *the Firſt Head, or* Chief *amongſt the Apoſtles, and that amongſt the twelve, none was greater, or leſſer than other.*

Contrary to the expreſs words of their own Bible, Mat. 10. 2. *Now the names of the twelve Apoſtles are theſe: The firſt* Simon *who is called Peter.* All the *Evangeliſts* do put *Peter* in the firſt place, and wicked *Iudas* in the laſt. And wherefore this, but becauſe the one was firſt in dignity and worthieſt of the reſt; and contrariwiſe; the other laſt, worſt, and unworthieſt of all his fellows? Again, why, as *Peter* is called *Firſt*, are not the reſt called, *Second, Third &c.* But to ſhew thereby, that they did not therefore call *Peter Firſt*, becauſe he occurred firſt to be named; but becauſe he was the *Firſt*, both in dignity and authority, whom therefore they all number *Firſt*, and call the *Firſt*?

Mat. 16.18. *And I ſay alſo unto thee, that thou art* Peter, *and upon this rock I will build my Church, and the gates of hell ſhall not prevail againſt it.* Words clearly inſinuating S. *Peters* Supremacy in the Church of God; for according to the Greek and Syriac Text (as our Doctors note) theſe words; *Thou art Peter*, ſound thus: *Thou art a Rock, and upon this Rock I will build my Church.* So that, to ſay, that *Peter* is the rock of the Church, is as much, as to call him chief, or head of the Church.

Neither without eſpecial myſtery, did our Lord impoſe upon him this new name, the name of *Peter* (a Rock or Stone) being one of the moſt excellent names of *Jeſus Chriſt*, who is many times in holy Scripture, tearmed by the name of a Rock or Stone, as *Pſal.* 117.22. *Iſai* 28.6. *Dan.*2.34. *Mat.* 21.42. *Rom.*9.33. So that this Sovereign, and abſolute Paſtor of the

the Church, did communicate this new name unto his Vicar, to repreſent the more lively the ſupreme authority, which he would give unto him over his flock.

And note, that *Chriſt* ſaith not, *I have built*, or, *I do build*, but *I will build*; the Church being built upon himſelf from his Incarnation: ſo as theſe words referred to *Chriſt* (as our *Reformers* uſe to do) do not well agree, to the building of the Church upon *Chriſt*, as head thereof for the time to come; but do moſt fitly agree to S. *Peter*, as Head thereof, for the time to come.

Mat. 16. 19. *And I will give unto thee the keys of the kingdom of Heaven &c.* By theſe words alſo, no leſs than by the former, is clearly ſignified S. *Peters* Supremacy. For none hath the government or commandement of the keys of any Town, or City, but the Prince, Governour, or Magiſtrates of the ſame. And that ſovereign Power is ſignified by the *Keys*, is likewiſe proved by that of our *Saviour Chriſt*: *I have the keys of hell, and of death.* Apoc. 1. 18. *As alſo by* the key of *David, which openeth, and no man ſhutteth, ſhutteth and no man openeth.*

Now add to this that hath been ſaid, the correſpondency of the words of our *Saviour* to S. *Peter*, with the words of S. *Peter* again to him, and how clear will this doctrine appear? For when our Lord asked his Diſciples *Mat.* 16. 15. *Whom ſay yee that I am?* he demanded not, how they called his name, which was *Jeſus* (for that they knew full well before) but what his quality, office, and dignity was? And S. *Peter* anſwering: *Thou art* Chriſt *the Son of the living God*, Jeſus told him not his Name (which was *Simon*) but gave him another name, and ſuch an one, as likewiſe ſignified the office, quality, and dignity, that he beſtowed upon him, ſaying: Thou art *Cephas*, or *Petrus*, that is to ſay, *Rock* or *Peter*. Therefore he ordained him *Head*, &c.

1. Cor. 3. 4. 22. *For while one ſaith, I am of* Paul, *I am of* Apollo, *I of* Cephas, *I of* Chriſt *&c.* See, how from thoſe he would have

eſteemed leſſer, he aſcends to thoſe whom he would have eſteemed greater, and placeth *Peter* next to *Chriſt*.

Luke 22. 31. 32. *And the Lord ſaid*, Simon, Simon &c. *When thou art converted, ſtrengthen* (we reade *confirm*) *thy brethren*. Now what other thing is it for *Peter*, to ſtrengthen (or confirm) his brethren, but to practiſe and exerciſe his greatneſs over them? For he that doth ſtrengthen (or confirm) others, is the greater: and they who are ſtrengthened (or confirmed) are made thereby inferiour to him, who doth ſtrengthen (or confirm) them.

Luke 22. 26. *He that is greateſt amongſt you, let him be, as the younger: and he that is chief, as he that doth ſerve*. Where the words. *He that is greateſt, is chief*, do evidently ſhew, that amongſt the twelve, one was greater than another, and was ſo accounted even by *Chriſt* himſelf.

John 21. 15. 16. 17. Jeſus *ſaid to* Simon Peter: Simon *loveſt thou me more than theſe? Feed my Lambs:*

feed my ſheep (where the Greek hath in the ſecond place for *feed*, *govern* or *rule*.) Hence it follows, that either the Apoſtles were not accounted to be in the flock of *Chriſt*, or elſe they were ſubject to S. *Peter*, as to their head, when *Chriſt* commanded him to feed or govern, not onely his *Lambs* (to wit, the lay people) but his ſheep alſo, to wit, the Apoſtles and Paſtors themſelves: for beſides *Lambs* and *Sheep*, there is nothing in the Church of God. Again, if S. *Peter* loved our Lord more than all his fellow-Apoſtles did; it follows neceſſarily, that he received more power to feed, than all the reſt did. For it cannot be conceived, that he is willed to *love*, more than to *feed*: but he loveth more than others, therefore he is willed to feed more than the others; and conſequently, to be head of the others.

Mat 12. 25, 26. *Every kingdom divided againſt it ſelf, is brought to deſolation. And if Satan can caſt out Satan, &c.* Satan therefore hath a Kingdom, whereof he is the chief. If then there be not onely a viſible Head of the Church triumphant in heaven, but alſo a viſible head even in hell; why not a viſible head alſo on earth?

See more *Pſal.* 18. 43. *Pſal.* 45. 16. (we, 46.) *Mark* 2. 16. *Acts*, 1. 13. *Luke* 1. 33. 2 *Cor.* 11. 5.

¶ The holy Fathers do commonly affirm the ſame. *Theophilactus in* 22. *Luke* calleth *Peter*, Prince of the Diſciples. *Euſebius in Chron.* Calleth him the *Firſt Biſhop of Chriſtians*: S. *Cryl of Hier. cat.* 2. Prince, and moſt excellent of all the Apoſtles. S. *Chryſoſt. ho.* 55. *in Mat.* Paſtor and head of the Church. *Euthym. in cap. ult. Johan.* Maſter of the whole world. S. *Leo epiſt.* 89. Head and chief of the Apoſtles.

They alſo hold.

XII.

That a woman may be Head, or ſupreme Governeſs of the Church in all cauſes, as the late Queen Elizabeth was.

CONtrary to the expreſs words of their own Bible 1 Tim. 2. 11. 12. *Let the woman learn in ſilence, with all ſubjection. But I ſuffer not a woman to teach, nor to uſurpe authority over the man.* Therefore a woman cannot be Head of the Church.

1 Cor. 14. 34. *Let women hold their peace in the Churches, for it is not permitted them to ſpeak, but to be ſubject, as all the Law ſaith,* Therefore, *&c.*

¶ I produce no Fathers for diſproof of this point, for never was any woman ſo preſumptuous in our Fore-Fathers days, as to take upon her ſuch authority: but will content my ſelf to refute the folly, with this evident and convincing argument.

What

Whatſoever power an inferiour Miniſter of the Church hath, that the head of the ſame Church hath, (at the leaſt) if not much more. But every inferiour Miniſter of their Church, hath power to Baptize, to give the Communion, to marry, to bury, and to preach in the Pulpit: Therefore Queen *Elizabeth* could Baptize, give the Communion, marry, bury, and preach in the Pulpit. And who now is ſo ſimple, as not to ſee the ridiculous ſequele of this doctrine? For the deniall of which notwithſtanding, hundreds of Catholicks have been hanged, drawn, and quartered, as traitors to her perſon, and the State.

But that no ſecular King can be this Head, an infinity of Fathers do affirm, S. *John Damaſcen, ſer.* 1. The place begins *Tibi ô Rex.* And again. *Non aſſentior:* I conſent not *that the Church of God be governed by Kings.* Theod. *hiſt. Eccleſ. l.* 4. *c.* 28. makes mention of one *Eulogius*, who (being told by an Officer of the Emperour *Valens*, that the Emperour would have it ſo,) anſwered thus, *What? was he made a Biſhop that day that he was crowned Emperour?* The place begins: *Tum ille.* S. *Ignatius Epiſt. ad Philadelph.* wills all men without exception, even the *Emperour* himſelf, to be obedient unto the Biſhop: the place begins: *Principes obedite Cæſari.* S. *Chryſoſt. hom.* 5. *de verbis Iſaiæ* calleth the Biſhop, a Prince as well as the King, yea, and that a greater alſo. And *hom.* 38. *in Mat.* 21. The place begins: *Quia in rebus ſpiritualibus.*

XIII.

That Antichriſt ſhall not be a particular man; and that the Pope is Antichriſt.

Contrary to the expreſs words of their own Bible 2 *Theſ.* 2. 3. *Let no man deceive you by any means, for that day ſhall not come, except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition.* Where theſe words, *man of ſin*, and *ſon of perdition*, do plainly prove, that a ſucceſſion of men (as the *Popes* are) cannot be this man of ſin: for ſo S. *Peter* alſo ſhould be *Antichriſt*, for he was *Pope*, and the very firſt of all the *Popes*. Therefore *Antichriſt* ſhall be a particular man.

Reve. 13. 18. *Let him that hath underſtanding count the number of a man.* Therefore the great *Antichriſt*, that egregious Apoſtata, or notable enemy of *Jeſus Chriſt*, ſhall be a particular man.

1 *John* 2. 22. *Who is a lier, but he that denieth that* Jeſus is Chriſt? *This is* Antichriſt, *which denieth the Father, and the Son.* But the *Pope* denieth neither of both: Therefore the *Pope* is not *Antichriſt*.

Again, in 2 *Theſ.* 2. Before alledged *verſ.* 4 The Scripture ſaith, that *Antichriſt* ſhall be extolled above all that is called God: and *verſ.* 8. That our *Lord Jeſus* ſhall kill him with the ſpirit of his mouth at his coming: But none of all theſe agree to the *Pope*, no more than that our *Lord Jeſus* is come the ſecond time.

John 5. 43. *I am come in my Fathers name, and yee receive me not:*

if another ſhall come in his own name, him yee will receive. He meaneth ſpecially the wicked *Antichriſt*: how then can the *Pope* be he, ſeeing the *Jews* receive him not?

See more *Dan.* 77. *and cap.* 12. 11. *Revel.* 13. 17. *and cap.* 17. 8. 11. *Luke* 13. 13. *Mat.* 24. 15.

¶ To follow our common Rule, the Fathers that affirm the ſame are S. *Chryſoſt.* and S. *Cyril,* who do both thus underſtand this very place laſt alleadged. S. *Amb.* upo the 2 *Theſ.* 2. *Hier. in ep. ad Algaſ. quæſt.* 11. S. *Aug.* 29. *tract. in Ioan.* S. *Irenæus. l.* 5. *cont. hereſ. Valentini. Theodoret* in his epitome of the divine decrees, *cap. de Antichriſto.*

XIV.

That no man, nor any but God, ca forgive, or retain ſins.

CONtrary to the expreſs wor of their own Bible *Iohn* 20. 2 *As my Father hath ſent me, ev ſo ſend I you.* Now *Chriſt* wa ſent by his Father, not onely t Teach, Preach, Adminiſter Sa craments, and to work miracles but alſo to forgive ſins: but th

Diſciples were ſent with power to Teach, Preach, Adminiſter Sacraments and to work miracles: Therefore alſo to forgive ſins.

Ibid. verſ. 22. 23. *When he had ſaid this, he breathed on them, and ſaith unto them. Receive yee the holy Ghoſt: whoſe ſoever ſins yee remit, they are remitted unto them, and whoſe ſoever ſins yee retain, they are retained.* *Chriſt* having firſt ſhewed his own commiſſion, which was to pardon ſins, preſently giveth his Apoſtles power to do the ſame, breathing upon them the holy Ghoſt. He therefore that denieth man to have this power, either denieth that the holy Ghoſt can forgive ſins, or that *Chriſt* gave not his Diſciples the holy Ghoſt to this end and purpoſe: both which are clearly falſe, & againſt the Scripture.

Mat 9. 3. 8. *But when the multitude ſaw it, they marvelled, and glorified God which had given ſuch power unto men,* as to forgive ſins. Which though they knew to appertain to God onely by nature, yet they perceived that it might be done by mans miniſtry on earth, to the glory of God. Yea, thoſe who affirm God onely ſo to remit ſins that the miniſterial power thereof cannot be communicated to men; deny the one part of *Chriſts* diſtinct, or double manner of remitting of ſins, to wit, onely in heaven and not in earth.

See more *Mat.* 16. 19. *and Mat.* 18. 1 *Cor.* 5. 5. 1 *Tim.* 1. 20. 2 *Cor.* 2. 10. 2 *Cor.* 5. 19 *Num.* 5. 6.

¶ The ancient Fathers, who affirm the ſame, are S. *Aug. tract.* 49. *in Ioan.* And in his book of fifty homilies *hom.* 9. S. *Chryſoſt. de ſacerdotio l.* 3. S *Ambr. l.* 3. *de pœnitentia,* S. *Cyril. l.* 12. *cap.* 50. *or* 56. *in Ioan.* ſaith: *It is abſurd, that they ſhould remit mans ſins who have in them the holy Ghoſt,* S. *Baſil. l.* 5. *cont. Eunom.* Proves the holy Ghoſt to be God (which that deteſtable Heretick denied) becauſe he forgiveth ſins by the Apoſtles. S. *Irenæus l.* 5. *cap.* 13. S. *Greg. hom.* 6. *in Evang.*

XV.

XV.

That we ought not to confeſs our ſins to any man, but to God onely.

CONtrary to the expreſs words of their own Bible, *Matt.* 3.5.6. *Then went out to him* (to wit, to S. John Baptiſt) *Hieruſalem, and all Judea,* &c. *and were baptized of him in Jordan, confeſſing their ſins.* Not by acknowledging themſelves, but every man to utter, and tell his particular and ſecret ſins. Therefore we may confeſs our ſins, not onely to God, but alſo to man.

Acts 19.18.19. *And many that believed, came and confeſſed, and ſhewed their deeds* (behold confeſſion) *Many alſo of them which uſed curious Arts, brought their books together, and burned them before all men: and they counted the price of them, and found it five thouſand peices of ſilver* (behold Satisfaction) Therefore we may confeſs our ſins to man.

Num. 5,6. *When a man, or woman ſhall commit any ſin that men commit,* &c. *Then they ſhall confeſs* *their ſin, which they have done,* &c. And that this is not underſtood to be confeſſed to God in heaven, but alſo to his Prieſt on earth, the whole Chapter, from *verſ.* 12. unto the end, doth clearly teſtifie. Add hereto, that he ſaith not, *they ſhall confeſs their ſins* (to wit, in general) but *their ſin,* to wit in particular.

See more *Mark* 1. 4. *Iames* 5. 16. *Mat.* 18. 18. *Mat.* 17. 14.

¶ See the holy Fathers that affirm the ſame. S. *Irenæus. l.* 1. *cap.* 9. *Tertul. l. de pœnitentia*, where he reprehends ſome, who for humane ſhamefaſtneſs, neglected to go to confeſſion. It is written of S. *Amb.* that he himſelf ſate to hear confeſſions, *Amb. ex Paulino* S. *Clement* S. *Peters* ſucceſſors, ſpeaks wonderfull pithily to this purpoſe *epiſt. ad fratr. Dom.* But of all others *Origen* is moſt plain for this point. *l.* 3. *Periar.* S. *Chryſ. l.* 3. *de Sacerd.* & *hom.* 85. *in Ioan.* S. *Aug.* cited as before. S. *Amb. orat. in muliere peccatrice* ſaith: *Confeſs freely to the Prieſt the hidden ſecrets of thy ſoul.*

XVI.

XVI.

That Pardons, and Indulgences, were not in the Apoſtles times.

Contrary to the expreſs words of their own Bible, 2 *Cor.* 2.10. *To whom yee forgive any thing, I forgive alſo: for if I forgave any thing to whom I forgave it, for your ſake forgave I it, in the perſon of* Chriſt. The *Corinthian* aforeſaid, was excommunicated, and put to penance by the Apoſtle, as plainly appeareth 1 *Cor.* 5. 3. and here in 2 *Cor.* 2. cited above, he giveth order for his pardon. A plain proof of the Apoſtles power, there of binding, here of looſing, there of puniſhing, here of pardoning. Therefore pardons were in uſe in the Apoſtles times.

2 Cor. 2. 6. *Sufficient to ſuch a man, is this puniſhment* (or Cenſure) *which was inflicted of many.* Whence it is clear, that it lieth in the hands of the ſpiritual Magiſtrates, to meaſure the time of ſuch puniſhment, or penance impoſed.

See more *Mat.* 18. 18. *and Mat.* 16. 19.

¶ As alſo the Fathers that affirm the ſame. *Tertul. lib. ad Mart. cap.* 1. 5. *S. Cyp. lib.* 3. *ep.* 15. *and ſerm. de lapſis. Concil. Lateran. Can.* 62. The degrees of *Innocentius* 3. *and* 4. *de pœnitent. and remiſ. cap. Quod autem. S. Amb. l.* 1. *de pœnit. cap.* 2. the place begins; *Dominus per jus. S. Aug. ep.* 75. *ad Auxil. Epiſcop.* The place begins, *ſpiritualis pœna. S. Chryſoſt. l.* 3. *de ſacerdot:* The place begins, *Si rex aliquis.* Laſtly Pope *Urban* the 2. granted a plenary Indulgence to ſuch, as went unto the Holy War.

The Proteſtants hold.

XVII.

That the actions, and paſſions of the Saints, do ſerve for nothing to the Church.

Contrary to the expreſs words of their own Bible, *Coloſ.* 1.24. *I now rejoyce in my ſufferings for you, and fill up that which is behinde* (we reade *wanting*) *of the affli-*

afflictions of Chriſt *in my fleſh for his bodies ſake, which is the* Church. Hence hath ground been always taken of Indulgences (but much more principally, from the ſuper-abundant merit of *Jeſus Chriſt*) There the actions and paſſions of the Saints, do ſerve for ſomething to the Church.

Philip. 2.30. *Becauſe for the work of* Chriſt, *he was nigh unto death, not regarding his life, to ſupply your lack of ſervice towards me.*

Contrary alſo to an Article of our Creed, *I believe the communion of Saints.* For to what purpoſe believe we this, If their actions and paſſions may not be imparted to us, nor ſerve to any purpoſe to the Church?

See more *Pſal.* 119.63. (we 118) 1.*Cor.*12,12.2. *Cor.*11. 28.*Pſal.*53. (we 52)9.2. *Mac.* 15.16. *Mat.*17. 3.*Luke* 9 30.31.*Mat.* 27. 52. *Apoc.* 5.8.*Gen.*26. 5.and 48. 16.*Exod.*32. 13 *Iob.* 5.1 *Hier.*15. 1.*Iſai* 37.35. *Mark.*14. 36.*Luke* 8.44. *Acts* 5.15.

All theſe paſſages contain actions, or prayers of the Church triumphant, for the militant or patient, or for both, I care not which they grant, and yet one they muſt needs confeſs.

¶ See the Fathers that affirm the ſame, S. *Aug. lib. de cura pro mort. cap.* 1. The place begins: *Etſi nuſquam.* And again the ſame Saints in the ſame book, S. *Maximus ſer. de ſanctis Octavio & Adventio*, the place begins; *Cuncti martyres.* S. *Bede hiſt. Eccleſ. Angliæ l.* 3. *cap.* 19. S. *Aug. in Pſal.* 61. the place begins: *Unus enim homo*: as alſo S. *Anſelm* upon the ſame *Pſalm.*

XVIII.

That no man can do works of Supererogation.

Contrary to the expreſs words of their own Bible *Mat.* 19. 21. *If thou wilt be perfect, go and ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven, and come and follow me.* Hence it plainly appears, that man, by the aſſiſtance of Gods grace, may do ſome things counſelled, which are of more perfection than the things commanded: and theſe we call *Works of Supererogation.*

1 Cor.7.25. *Now concerning Virgins, I have no commandement of the Lord, yet I give my judgement* (we read *Counſell*) *as one that hath obtained mercy of the Lord to be faithful.* And *verſ.* 38. *He that giveth her in Marriage doth well, but he that giveth her not in Marriage doth better.* To do that which is counſelled is not neceſſary, becauſe one may nevertheleſs be ſaved: but he who omits what is commanded (unleſs he do penance) cannot eſcape eternal pains.

Mat.19.12. *There be Eunuchs which have made themſelves Eunuchs for the kingdom of heaven, he that is able to receive it* (we reade *take it*) *let him receive it.* But this cannot properly be ſaid of precepts, as S. *Aug.* noteth upon this place, *ſer.* 61. *de temp.* for of precepts it is not ſaid; keep them *who is able*, but keep them *abſolutely*.

See more *Luke* 10. 25. 1 *Cor.* 7.1. *Revel.*4.3. *Acts* 2.44. *Acts* 4.34.

¶. And the holy Fathers affirm the ſame. S. *Amb. l. de viduit.* *Origen in c.*1. 15. *ad Rom.* *Thoſe things which*

which we do over and above our duty. *Euſeb. 1. Demonſtrat cap. 8.* S. *Chryſoſt. hom. 8. de act. pœnit.* *Blame not our Lord, he commandeth nothing impoſſible: yea, many do more than they are commanded.* S. *Greg. Nicen. 1. Moral. cap. 5.*

XIX.

That by the fall of Adam, *we have all loſt our Free-will, and that it is not in our power to chooſe good, but only evill.*

CONtrary to the expreſs words of their own Bible, 1 Cor. 37. *He that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his virgin, doth well.* But if a man have not freedom of will, as well to the one, as to the other, why doth the holy Ghoſt (*Prov.* 23. 26) require of us to give him our heart, if we cannot conſent but unto evil? Therefore it is in our power to chuſe good, or evil.

John 1. 11. 12. *He came unto his own, and his own received him not: but as many as received him, to them* *gave he power to become the ſons of God.* Words which plainly imply a liberty of will: For when he ſaith, *ſome received him, and ſome not*, who ſees not the liberty both of the one, and of the other: for theſe would not receive him, and thoſe would.

Deut. 30. 19. *I call heaven and earth to record this day againſt you, that I have ſet before you life and death, bleſſing and curſing, therefore chuſe life, that both thou, and thy ſeed may live.* And rightly may we call heaven and earth to witneſs againſt them, who commit the ſame fault touching Grace, which the *Turks* do touching Nature. For the *Turks* believe that the fire burns not, nor water wets not, but that God doth it, by the fire and water. And ſo our adverſaries ſay, that a man deſireth no good, nor doth no good, but onely that God doth all by man: but this is falſe. Therefore, *&c.*

Luke 13. 34. *O Jeruſalem, Jeruſalem,* &c. *How often would I have gathered thy children together, as a hen doth gather her brood under her wings,*

wings, and yee would not. I would, (ſaith *Chriſt*) and yee would not. What, for Gods ſake, can be ſpoken more plainly ?

See more *Luke* 10. 42. *Acts* 5. 4. *Ad Philem, verſ.* 14. 1 *Cor.* 7. 37. *and* 9. 1. 14. 2. *Cor.* 9. 7. *Oſe.* 3. 9. *Num.* 30 14. *Joſua* 14. 13. 2 *Reg.* 24. 12. 3. *Reg.* 5. 7. *Eccleſ.* 15. 15. *Mat.* 19. 17. *Ioſua* 24. 15. 2 Sam. 12. *Prov.* 11. 24. *Revel.* 3. 20. *Iſai* 1. 19. 20.

¶ See the ancient Fathers. *Euſ.* Cæſar. *de præp. l.* 1. c. 7. ſaith, that thoſe who hold this opinion, do pervert and overthrow. *Univerſam vitam humanam, all the whole life of man.* And in very deed his reaſon is good, for upon this conſideration of mans free-will, are grounded all political laws, precepts and prohibitions, pains and rewards, which elſe were meerly ſuperfluous, and againſt reaſon. S. *Hilary l.* 1. *Trinitate,* ſaith: *He would not there ſhould be a neceſſity for men to be the Sons of God, but a power.* S. Aug. l. 1. ad Simpl. q. 4. ſaith : *To conſent, or not to conſent unto Gods vocation, lieth in a mans* *own will.* So teacheth S. *Amb. in Luke cap.* 12. S. *Chryſoſt. hom.* 19. *in Geneſ.* S. *Irenæus l.* 4. *cap.* 27. S. *Cyril. lib.* 4 *in Ioan. cap.* 7. *We cannot in any wiſe deny freedom of will in man.* And S. *Aug.* afore recited ſaith *lib.* 2. *cap.* 4. *de Act. cum Felic. Manich. How ſhould our Saviour reward every one according to their works, if there were no free-will?*

XX.

That it is impoſſible to keep the Commandements of God, though aſſiſted with his grace, and the holy Ghoſt.

Contrary to the expreſs words of their own Bible *Philip.* 4. 13. *I can do all things, through* Chriſt *which ſtrengthneth me.* Therefore it is poſſible to keep the commandements, or elſe it is falſe, that he could do all things.

Luke 1. 5 6. The Scripture ſpeaking of *Zachary* and *Elizabeth*, ſaith: *And they were both righteous before God, walking in all the comman-*

mandements, and ordinances of the Lord, blameleſs. Yet Proteſtants uſually ſay, that none are ſo righteous as that they can keep any of them: but theſe two were ſo righteous as they kept all of them: now whether of theſe wilt thou believe, S. *Luke*, or our Reformers?

Luke 11. 27. 28. *Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God, and keep it.* Chriſt pronounceth them bleſſed, who hear the word of God and keep it: but the commandements are the word of God (which they affirm no man can keep) therefore they affirm that no man can be bleſſed. And like unto this is that of *John* 13. 17. *Mt.* 12. 50. *John* 14 23. With an infinite number of ſuch like places, in their own Bible: all which this their falſe doctrine doth in plain terms contradict.

Luke 11. 2. *Thy will be done as in heaven, ſo in earth.* In this petition, either we demand a thing impoſſible, or elſe the Saints in

Heaven fulfill not the will of God in all things; elſe it may be fulfilled alſo by us on earth (one of the three) But the two firſt are great abſurdities; therefore the latter is to be granted.

1 John 5. 3. *For this is the love of God, that we keep his commandements, and his commandements are not grievous.* If the commandements were impoſſible, they could binde no man: for it is not to be conceived how one ſhould ſin in a thing, which he could not poſſibly avoid. And (if this were admitted) *Chriſt* ſaying to the young man in the Goſpel: *If thou wilt enter into heaven, keep the commandements*, were as much as if he had ſaid; If thou wilt enter into heaven, take hold of the Moon between thy teeth.

See more *Ezech.* 36. 27. *Mat.* 11. 30. *and* 19. 17. *Eccleſ.* 15. 15. *Rom.* 13. 8. 10. *and* 73. *Ioſua.* 11. 15. *and* 22. 5. *Pſal.* 17. 3. *Deut.* 30. 11. 1. *John* 2. 4. *Iob.* 27. 6. *and* 1. 22. *Rom.* 2, 27. *Luke* 10. 28. &c. 15. 7. 3. *Reg.* 14. 8. *and* 15. 5. *Epheſ.* 1. 4. *Galat.* 5. 14. *Gen.* 6. 9.

¶ See *Origen. hom. 9. in Ioſue.* S. *Cyril. l. 4. con. Iulian.* S. *Hilar. in Pſal.* 118. *S. Hier. l. 3. cont. Pelag. S. Baſil*, who ſaith: *It is an impious thing to ſay, that the commandements of God are impoſſible.*

They maintain.

XXI.

That faith onely juſtifieth; and that good Works are not abſolutely neceſſary to ſalvation.

CONtrary to the expreſs words of their own Bible 1 Cor. 13. 2. *And though I have the gift of Propheſie, and underſtand all myſteries, and all knowledge; and although I have all faith ſo that I could remove mountains, and have no charity, I am nothing.* Therefore faith onely doth not juſtifie: yea, this plainly proves that faith is nothing to ſalvation, without good works.

Iames 2. 24. *Yee ſee therefore how that by works a man is juſtified, and not by faith onely.* Wherefore S. *Aug. lib. de fide & operibus cap.* 14.

14. writes that this Hereſie, was an old Hereſie, even in the Apoſtles times. And in the preface of his *comment. upon the* 32. *Pſalm*. He warns all men, that this deduction upon this ſpeech of S. Paul, Abraham *was juſtified by faith, therefore works be not neceſsary to ſalvation*, is the right way to hell and damnation. See the *Rhemes* Teſtament upon this place.

Iac. 2. 14. *What doth it profit my brethren, though a man ſay, he hath faith, and not works? Can faith ſave him?* This propoſition (but eſpecially the former) is directly oppoſite to that which our Adverſaries hold. Neither can they pretend, that there is the like oppoſition or contradiction, betwixt S. *James* ſpeeches and S. *Pauls*: for though S. *Paul* ſay, *Man is juſtified by faith*, yet he never ſaith, *by faith onely*.

Gal. 5. 6. *For in* Jeſus Chriſt *neither Circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love*. Note well this place; for if our Adverſaries (who pretend Conference of places, to be the onely Rule to explicate the hard paſſages of holy Scripture) had followed but this their own Rule, this one text would have cleared unto them all other, wherein Juſtice and ſalvation might ſeem to be attributed to faith alone.

See more *Mat.* 7. 21. 22. *Mat.* 5. 21. *Mat.* 19. 17. and 11. 26. *Mat.* 12. 33. *Mat* 16. 16. *Gal.* 3. 22. 1. *Tim.* 5. 8. 1. *Joan.* 2. 4. 1. *Joan.* 3. 22. *Rom.* 3. 31. *Phil.* 2. 12.

¶ The Fathers that affirm this are, *Origen in* 5. *Rom.* S. *Hilar. cap.* 7. *in Mat.* And S. *Ambr. in* 4. *ad Heb.* ſaith: *Faith alone ſufficeth not.* S. *Aug. de fide & operibus cap.* 15. ſaith: *I ſee not, why Chriſt ſhould ſay.* If thou wilt have life everlaſting, keep the Commandments, *if without obſerving of them, by onely Faith, one might be ſaved.*

XXII.

That no good Works are meritorious.

CONtrary to the expreſs words of their own Bible *Mat.* 16. 27.

For the Son of man ſhall come in the glory of his Father, with his Angells, and then he ſhall reward every man according to his works. He ſaith not that he ſhall reward every man according to his *mercy*, or their *faith*, So *S. Aguſt. de verbis Apoſt. ſerm.* 35. doth interpret.

Mat. 5. 12. *Rejoyce and be glad, for great is your reward in heaven.* The word *Reward*, in *Latine* and *Greek*, ſignifieth *wages* and *hire*, due for works, and ſo preſuppoſeth a meritorious deed, as the *Rhemiſh* Teſtament noteth upon this place.

Again Mat. 10. 42. *Whoſoever ſhall give to drink, a cup of cold water onely, in the name of a Diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.* Therefore good works are meritorious.

1 Cor. 5. 10. *For we muſt all appear before the judgement ſeat of* Chriſt, *that every one may receive the things in his body, according to that he done, whether it be good, or bad:* Words moſt clear, that Heaven is as well the reward of good works, as Hell is the ſtipend of evill

evil, Therefore they muſt needs be enemies of a good life, and of all good works, who teach the contrary.

See more 1 *Cor.* 19. 17. *and* 18. 25. *Heb.* 11. 26. *Pſal.* 18. 20. 1 *Cor.* 4. 5. *and* 3. 8. 2. *Eſdras* 15. 19. *Apoc.* 22. 12. *Apoc.* 16. 6. *Apoc.* 3 4. *and* 22. 12. *Rom.* 2. 6. *Eccleſ.* 12. 2. *Coloſ.* 3. 23. *Luke* 16. 9. *and* 6. 38. *Gen.* 15. 1. *Ierem.* 31. 16. *Sap.* 5. 16. 1. *Tim.* 4. 8, 2. *Theſ.* 1. 6. *Rom.* 11. 21.

¶ The holy Fathers unanimouſly affirm the ſame, S. *Amb. de apolog. David cap.* 6. S. *Hier. l.* 3. *cont. Pelag.* S. *Aug. de ſpiritu & lit. cap. ult.* and others.

XXIII.

That faith once had, cannot poſſibly be loſt.

Contrary to the expreſs words of their own Bible, Luke 8. 13. *They on the rock, are they, which when they hear, receive the word with joy, which for awhile believe, and in the time of tentation fall away.* Therefore faith once had, may afterwards be loſt.

1 Tim. 1.18, 19. *This charge I commit unto thee, Son Timothy, according to the propheſies which went before on thee, that thou by them, mighteſt war a good warfare, holding faith and a good conſcience, which ſome having put away, concerning faith, have made ſhipwrack.* Both which places do plainly reprove this falſe doctrine, *That no man can fall from the faith; which he once truly had.*

2 Tim 2.16, &c. *Shun prophane and vain bablings, for they will increaſe unto more ungodlineſs. And their word will eat as doth a canker, of whom is* Hymeneus, *and* Philetus, *who concerning the truth have erred, ſaying, that the reſurrection is paſt already, and overthrow the faith of ſome.* If faith once had could not be loſt, this ſaying of the Apoſtle ſhould be falſe.

See more 1 *Tim.* 6. 20. *Revel.* 2.4. *Luke* 19. 24. *Mat.* 25. 8, &c. *Rom.* 11. 20.

¶ The Fathers affirm the ſame frequently, and among the reſt S. *Auguſt. de gratia* & *lib. arbit. de* *correp.* & *gratia,* & *ad articulos falſo impoſitos. concil. Trid. ſeſſ.6. cap.* 9. 12. 13. and others.

They maintain.

XXIV.

That God by his will, and inevitable Decree, hath ordained from all eternity, who ſhall be damned, and who ſaved.

Contrary to the expreſs words of their own Bible 1 Tim. 2. 3,4. *God our Saviour, who will have all men to be ſaved, and to come to the knowledge of the truth.* Meaning, by his conditional will, that is to ſay, if men will themſelves, by accepting, doing, or having done all things requiſite by Gods Law: for God uſeth not his abſolute will, or power towards us in this caſe. Therefore he hath not willed, and inevitably decreed any at all to be damned, as our Adverſaries hold.

2 Pet. 3. 9. *The Lord is not ſlack concerning his promiſe,* &c. *not willing that any ſhould periſh, but that all*

all ſhould come to repentance. Therefore he is far from ever making any ſuch decree, as our Adverſaries would perſwade us.

Wiſdom 1. 13. *For God made not death, neither hath he pleaſure in the deſtruction of the living.* The reaſons, which conclude this truth, are manifeſt: for we muſt aſſure nothing of thoſe things, which depend upon the onely will of God, without clear and evident revelation. But predeſtination is ſuch. Therefore, *&c.*

See more *Oſe* 13, 9. *Ezech.* 18. 32. *Wiſ.* 11. 24. *Ioan* 3. 16. *Rom.* 11. 20. 32. *Prov.* 20. 9. *and* 28. 14. *Phil.* 2. 12. 1. *Cor.* 4. 4. *and* 9. 27. *and* 10 12. *Eccleſ.* 5. 5. *Iob* 9. 2. *Ioel* 2. 14. *Ionas* 3. 9. *Acts* 8. 20. *Ierem.* 17. 9. 2. *Ioan.* 1. 8.

¶ See the Fathers that affirm the ſame, in particular S. *Aug. l.* 1. *civit: Tertul. orat. cap.* 8. S. *Cypr. lib.* 4. *epiſt.* 2. *And* S. *Amb. lib.* 2. *de Cain & Abel, will not that we refer unto God the prevarication of* Adam, *or the treaſon of* Judas, *though he knew the ſin before it was committed.*

Further they hold.

XXV.

That every one ought infallibly to aſſure himſelf of his Salvation, and to believe, that he is of the number of the Predeſtinate.

CONtrary to the expreſs words of their own Bible, 1 *Cor.* 9. 27. *I keep under my body, and bring it into ſubjection, leſt that by any means, when I have preached to others, I my ſelf ſhould be a caſt-away.* A man would think, that S. *Paul* might be as ſure, and as confident of Gods grace and ſalvation, as any one of our Proteſtants be; and yet you ſee he durſt not adhere unto their preſumptuous, and unhappy ſecurity.

Rom. 11. 20. 21. *Thou ſtandeſt by faith, be not high minded, but fear, for if God ſpared not the natural branches, take heed leſt he alſo ſpare not thee. Behold therefore the goodneſs and ſeverity of God, on them which fell, ſeverity; but towards thee*

thee goodneſs, if thou continue in his goodneſs, otherwiſe thou alſo ſhalt be cut off.

And *Philip.*2.12. *Work out your own ſalvation, with fear and trembling.* Moſt plain and forcible places, aginſt the vain ſecurity of ſalvation.

See more, *Prov.* 28. 14. *Eccleſ.* 9.1.2.2. *Tim.*2. 15.2. *Pet.*1.10.*Job.* 12.2. 13.*Pro.* 20.9. *Eccleſ.* 5.5.*Job.* 9. 20.*Pſal.* 18,13. 1 *Cor.*4.4.*Deut.* 4.29. 2 *Cor.*10.18.1 *Pet.*1.17.

¶ See. S.*Amb.ſer.* 5. *in Pſal.* 118. S. *Baſil in conſtit. monaſt. cap.* 2. S.*Hierom.l.* 2.*adverſ. Pelagianos,* & *l.*3.*in Jerem. cap.* 13.S. *Chryſoſt. ho.* 87.*in Ioan.* And S. *Aug.in Pſal.*40. ſaith: *I know full well that the juſtice of my God remaineth; Whether my own juſtice remain or no, I know not; for the Apoſtle terrifieth me ſaying: He that thinketh himſelf to ſtand, let him take heed leſt he fall.* S.*Bern. ſer.*3. *de Advent.* & *ſer.* 1. *de Septuageſ.* ſaith: *Who can ſay, I am one of the Elect, &c.*

XXVI.

That every man hath not an Angel-Guardian, or keeper.

Contrary to the expreſs words of their own Bible *Mat.* 18. 10. *Take heed that yee deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven, their Angels do always behold the face of my Father, which is in heaven.* Therefore they have their Angel-keeper. A thing ſo plain, that *John Calvin* durſt not deny it, although he would ſeem to make a doubt of it. *lib.* 1. *Inſt. cap.* 14. *ſect.* 7.

Pſal. 91. (we 90.) 11. 12. *He ſhall give his Angels charge over thee, to keep thee in all thy ways: they ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.* This very paſſage. S. *Cyril of Alexandria lib.* 4. *cont. Julian.* applieth to our Angel-keeper.

Acts 12. 13. &c S. *Peter* knocking at the door, they ſaid; *It is his Angel.* Lo, how apparently the faith of the primitive Church ap-

appeareth concerning this point.

See more, 1 *Cor.* 11 10. *Zachary* 3. 10. *Luke* 15. 10. *Luke* 16, 2 . *Tob.* 5. 15. 20. *Tob.* 12. 12. *Tob.* 5. 27. *Exod.* 23. 23. *Joſue* 5. 13. *Num.* 22, 22. 31. *Gen.* 24. 40. *Dan.* 9. 22.

¶ See. S. *Greg. dial.* 4. *cap.* 58. S. *Athanaſ. de communi Eſſentia.* S. *Chryſoſt. hom.* 3. *in ep. ad Coloſ. lib.* 6. *de ſacerd. Greg. Turonenſ. lib. de gloria. mart.* S. *Aug. ep. ad Probam cap.* 9. and *epiſt.* 69. *ad fratres in eremo lib.* 11. *cap.* 31. *civit.* S. *Hier.* upon theſe words, *Their Angels* &c. *Mat.* 18. 10. teacheth; *That it is a great dignity, and marvelous benefit, that every one hath from his nativity, an Angel for his cuſtody and patronage.*

XXVII.

That the holy Angels pray not for us, nor know our thoughts, and deſires on earth.

CONtrary to the expreſs words of their own Bible, *Zacharie* 1. 9. 10. 11. 12. *Then the Angel of the Lord anſwered and ſaid, O Lord of*

Hoſts, how long wilt thou not have mercy on Hieruſalem, *and on the* Cities of Juda, *againſt which thou haſt had indignation theſe threeſcore, and ten years*, And what, I pray you, is a prayer, if this be not? Therefore the holy Angels pray for us.

Tob. 12, 12. *Now therefore, when thou didſt pray, and* Sarah *thy daughter-in-law, I did bring the remembrance of your prayers before the holy One.* He who pleaſeth to reade the whole Chapter, ſhall clearly ſee the manifold benefits beſides this one, which men receive at the hands of Angels for which ſee the Annotations of the Catholick Bible upon this place.

Revelat. 8. 4. *And the ſmoke of the incenſes of the prayers of the Saints, aſcended from the hand of the Angel before God.* What can be poſſibly ſpoken more plain, to prove that Angels offer up prayers before God? yea this very place is ſo underſtood by S. *Irenæus l.* 4. *cap.* 34 towards the end.

See more. *Gen.* 19. 18. 19. 20. *Dan.* 8. 15. *Dan.* 9. 20. *Acts* 5. 19.

¶ See alſo. S. Hilary in Pſal. 129. who ſaith: *The interceſsion of Angels Gods nature needeth not, but our infirmity doth.* S. Amb. *lib. de viduis. Uictor. utic. lib. 3. de perſecut Uandal.*

XXVIII.

That we may not pray to them.

COntrary to the expreſs words of their own Bible *Gen.* 48. 16. *The Angel which redeemed me* (we reade, *delivered me*) *from all evil, bleſs theſe lads* &c. Here ſome perhaps will ſay, that this was God, and not an Angel. This is but a ſorry ſhift; for God had not then redeemed man, but long after. Yea this very paſſage is applyed by S. *Chriſoſt.* to our Angel-Gardian *hom.* 3. *upon the* 1. *to the Coloſ.* And by S. *Hierom.* upon the 66. of *Iſa.* Alſo. S. *Baſil. l.* 3. *cont. Eunom.* affirmeth, that this was ſpoken of a true Angel, and not of God: which being ſo, who can with reaſon ſay he prayed not unto him?

Tob. 5. 16. *And when his ſon had prepared all things for the journey,* *his father ſaid, Go thou with this man, and God which dwelleth in heaven proſper your journey, and the Angel of God keep you company.* Both God is here prayed unto, and his Angel alſo at the ſame inſtant, ſaying, *God proſper you in your journey, & the Angel of God keep you company.*

Oſe 12. 4. *Yea, he had power over the Angel, and prevailed; he wept, and made ſupplication unto him.* Lo, what is plain, if this be not, for proof of prayer to the bleſſed Angels?

But ſome perhaps will ſay; I could be perſwaded to pray to Angels, if I could aſſure my ſelf that they could hear me, and knew what paſſeth here on earth. To this I anſwer likewiſe out of their own Bible, *Luke* 15. 10. *There is joy in the preſence of the Angels of God over one ſinner that repenteth.* Now what more plain than that the Angels in Heaven know what we do one earth; which if they did not, how could they rejoyce at the converſion of a ſinner? Therefore we may pray lawfully unto them.

See more, *Oſe* 12 4. *Song of the three Children verſ.* 36. *Pſal.* 14. 8. *Num.* 22. 34. *Gen.* 19. 18. 19. 20. *Pſal.* 148. 2.

¶ S. *Auguſtine* expounding thoſe words of *Job.* 19. 21. *Have pitty upon me, have pitty upon me, O yee my friends, for the hand of God hath touched me*; ſaith expreſly, that holy *Job addreſſed them to the Angels.* As alſo thoſe other of *Iob* 5. 1. *Call now, if there be any that will anſwer thee,* &c. the ſame *S. Aug.* expoundeth of *praying to Angels*, in his *Annot. upon* Job.

Proteſtants hold.

XXIX.

That the Angels cannot help us.

Contrary to the expreſs words of their own Bible, *Dan.* 10. 13. *Michael one of the chief Princes came to help me.* Which is further verified *Revel.* 12. 7 10. Where the ſelf-ſame *Angel*, with his fellow-*Angels*, fought a battel with the *Dragon*, and with his *Angels*. Therefore they can help us.

Ibid. verſe 21 *And there is none that holdeth with me in theſe things, but Michael your Prince.* Therefore the Angels can help us.

Acts 12. from *verſe* 7. to verſe 12. *Now I know of a ſurety, that the Lord hath ſent his Angel, and hath delivered me.*

See more *Mat.* 2. 13. *Mat.* 4. 6. *Pſal.* 91. (we 90.) 11. 12. *Acts* 5. 19. *Acts* 27. 23. *Pſal.* 104. (we 103.) 4. *Heb.* 1. 7. *Luke* 16. 22. *Gen.* 19. 10. 15. 16. *Gen.* 2. 17. *Iſa.* 63. 9.

¶ The ancient Fathers affirm the ſame. *S. Iuſtin. Apol.* 2. *S. Amb. l. de vid. Victor. Uticenſ. l.* 3. *de perſec. Vand.* And. *S. Aug. de civit. l.* 12. *cap.* 31. ſaith: *The holy Angels do help us without all difficulty, becauſe with their ſpiritual motions (pure and free) they labour or travel not.* Again in *Pſal.* 62. he ſaith; *The Angels wait upon us pilgrims, and by the commandments of God, do help us*: the place begins, *Attendunt nos pregrinos.*

XXX.

XXX.

That no Saint deceaſed, hath afterward appeared to any upon earth.

CONtrary to the expreſs words of their own Bible, *Mat.* 17. 3. *And behold there appeared unto them* Moyſes *and* Elias *talking with them.* Therefore Saints deceaſed, have afterwards appeared to ſome on earth.

Mat. 27. 52. *And the graves were opened, and many bodies of Saints which ſlept, aroſe, and came out of the graves after his reſurrection, and went into the holy City, and appeared unto many, &c.*

2. Mac. 15. 12. *Onias the High Prieſt, after he was dead, appeared to Judas Machabæus alive.* The like did *Samuel* unto *Saul.* What ſhall we ſay then to thoſe, that will deny a truth ſo clear? For ſome ſuch my ſelf have met withal.

See more *Luke* 16. 27. 28. *Joan.* 11. 44. *Luke* 7. 15. *and* 23. *Mat.* 9. 25. *Marke* 5. 42.

¶ See. S. *Bede l.* 5. *cap.* 13. *hiſt.* of *England.* S. and. *Gregory* in his book of *Morals*, in ſundry places.

XXXI.

That the Saints deceaſed, know not what paſſeth here one earth.

COntrary to the expreſs words of their own Bible, *Luke* 16.29. Where *Abraham* knew that there were *Moyſes* and the Prophets Books here on earth, which he himſelf had never ſeen when he was alive, as S. *Aug.* Witneſſeth *lib. de cura pro mortuis cap.* 14. Therefore the Saints deceaſed, know what paſſeth here on earth.

John 5.45. *Do not think that I will accuſe you to the Father, there is one that accuſeth you, even* Moyſes *in whom yee truſt.* But, how could *Moyſes* (dead two thouſand years before) accuſe thoſe that were then living, if the Saints deceaſed, know not what paſſeth here on earth?

Like unto this, is that *Revel.* 12. 10. *And I heard a loud voice ſaying in hea-*

heaven, &c. The accuſer of our brethren is caſt down, which accuſeth them before our God day and night. Now the divels cannot accuſe men day and night before God, but they muſt firſt know whereof: who then will for ſhame deny that to Saints and Angels, which muſt needs be granted to the very divels?

2 Kings 6. 12. (we 4. Kings) *O King* Eliſha, *the Prophet that is in* Iſrael, *telleth the King of* Iſrael *the words, that thou ſpeakeſt in thy bedchamber.* Hence I thus argue: if the light of Prophecy could extend it ſelf ſo far, as to make known, ſee, and underſtand things ſo ſecret, yea, even to inward thoughts: who can with reaſon deny, that the light of glory can do the ſame in the ſouls of the bleſſed?

The like is proved out of many other places of holy Scripture, as 2. *Reg.* 5. 26. where the Prophet *Elizeus*, being afar off, ſaw all that paſſed betwixt *Naaman*, and *Gieſi* his ſervant. S. *Paul* was rapt into the third Heaven, and ſaw that which was not to be told to man 1 *Cor*. 12. S. *Stephen* ſaw from earth *Chriſt* ſitting at the right hand of his Father, *Acts* 7. The rich glutton ſaw from hell to heaven (as Proteſtants confeſs;) how then ſay they, that the Saints cannot know or ſee from heaven to earth?

And without ſome reciprocal knowledge, there could be no communion at all, between the Saints in Heaven, and the faithful on earth (the which is an article of our creed) which notwithſtanding the continual paſſage of ſouls thither, doth convince.

See more *Mat*. 19. 38. *Revel*. 2. 26. *Luke* 22. 30. *Acts*. 5. 3. 1. *Kings* 28. 14. *Eccleſ*. 4. 6. 23.

¶ See *Euſebius ſerm. de Annunt*. *S. Hier. in epitaph. Paul*. S. *Maximus ſerm. de. S. Agnete*.

XXXII.

That the Saints pray not for us.

CONTRARY to the expreſs words of their own Bible *Rev*. 5. 8. *The four*

four & twenty Elder fell down before the Lambe, having every one of them harps and golden vials, full of odours, which are the prayers of Saints, Lo, how among ſo many divine and unſearchable myſteries ſet down in holy Writ without expoſition, it pleaſed God, that the Apoſtle himſelf ſhould clearly open this point unto us, ſaying: *which* (odours) *are the prayers of Saints*, that ſo our adverſaries may have no excuſe of their errour. Therefore the Saints pray for us.

2. Machab. 15. 14. *Then* Onias *anſwered ſaying: This is a lover of the brethren, who prayeth much for the people, and for the holy* City, *to wit*, Jeremiah *the Prophet of God.* Ancient *Origen hom.* 18. *in John.* ſaith it appeareth that Saints, departed from this life, have care of the people, as it is written in the *Acts* of the *Maccbabees*, many years after the death of *Jeremy*.

Jerem. 15. 1 *Though Moyſes and* Samuel *ſtood before me, yet my minde could not be towards this people.* Hence S. *Hierom.* in his Commentaries, and *S. Greg. lib.* 9. *of his Mo-*

rals cap. 12. do gather, that *Moyſes* and *Samuel* after their death, both could, and did ſometimes, pray for the ſame people: for otherwiſe it ſhould be abſurd to ſay: *Though* Moyſes and Samuel *ſtood before me*, &c.

Baruch 3. 4. *O Lord almighty, thou God of* Iſrael, *hear now the prayers of the dead Iſraelites* (we reade, *of the dead of* Iſrael.) And *Theodoret* paraphraſing upon the Prophet *Baruch*, interpreteth this place as Catholicks do. Therefore the dead of *Iſrael*, prayed for the living.

Revel. 2. 26. 27. *And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he ſhall rule them with a rod of Iron.* Since *Jeſus Chriſt* therefore imparteth his power unto them upon nations, therefore they may with *Jeſus Chriſt*, and by *Jeſus Chriſt*, pray for thoſe over whom they are thus eſtabliſhed. So S. *Auguſtine* expoundeth the ſame; writing upon the 2. *Pſalm*

We reade alſo in the 16. of S. *Luke* that the rich Glutton in hell, prayed for his brethren that were on earth. If therefore the Saints in heaven pray not for us their brethren on earth, then we may ſay, that greater is the charity of the damned, than of the ſaved But this were too abſurd to ſay. A concluſion which S. *Aug.* draweth from this very place.

¶ See. S. *Aug. ſerm.* 15. *de verbis Apoſt. S. Hilar. in Pſalm* 129. S. *Damaſcen lib.* 4. *de fide cap.* 16. With many others.

XXXIII.

That we ought not to beſeech God to grant our prayers in favour of the Saints, or their Merits: nor do we receive any benefit thereby.

TWo ways there are of praying by the mediation of the bleſſed Saints. The one, by beſeeching God to grant our deſires in favour of them, and their merits. The other, by expreſly praying them, to intercede, and pray to God for us. Both being impugned by our reformers, we will prove them out of their own Bible.

The proof of the firſt is contrary to the expreſs words of their own text, *Exod.* 32. 13. *Remember* Abraham, Iſaac, *and* Iſrael *thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaidſt unto them. I will multiply your ſeed, as the ſtars of heaven,* &c. *And our Lord repented* (we reade, *was pacified*) *of the evil which he thought to do unto his people.* See how plainly *Moyſes* prayed to God, by the mediation of the holy *Patriarchs*. A form of prayer ſo pleaſing to him, as having ſaid a little before, that for their ſin *of Idolatry, he would conſume them,* the memory of his holy Servants being but laid before him, he preſently pardoned them. Therefore we may beſeech God to grant us our prayers in favour of them. *Theod. queſt.* 67. *in Exod.* writeth, that *Moyſes* not thinking himſelf ſufficient, to appeaſe God by himſelf; added the interceſſion of the holy *Patriarchs.* And the like doth. S. *Aug. quæſt.* 149. *in Exod.*

2 *Chron.* 6. 16. *Now therefore, O Lord God of* Iſrael, *keep with thy*

ſervant David, *that which thou haſt promiſed him*. And *Pſal.* 132. (we 131) *Lord remember* David, *and all his afflictions*. Lo, again the faith of the ancient Church of God, before the coming of *Jeſus Chriſt*, and how fervent they were in this devotion, ſtill alledging the memories and merits of their Saints deceaſed, thereby to move Gods mercy towards them. So prayed *Solomon*, 2 *Chron.* 1. 9. So prayed *Iſai* 63. 17. So prayed *Heſter* 13. 14. So prayed *David* 1 *Chron.* 29. 18. naming *Abraham*, *Iſaac*, and *Jacob*, for his interceſſours. Who ever heard a Proteſtant to ſay; Lord remember thine own mother, and all her afflictions, or *Peter* and *Paul* and their perſecutions? Nay, they deſire the Papiſts to hold them blameleſs for fear (forſooth) leſt they ſhould blaſpheme.

Exod. 20. 5. *I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the children, unto the third and fourth generation of them that hate me, and ſhewing mercy unto thouſands of them that love*

love me, and keep my commandements. Here again God threatneth to puniſh the demerits of wicked men deceaſed, unto the fourth generation of their children alive: and to reward the merits of good men deceaſed, unto the thouſand generation of their children alive. Therefore we at this very day, receive benefits by means of our godly Anceſtors deceaſed a thouſand generations ago. Thus much proof of the firſt point, and to paſs unto the ſecond.

XXXIIII.

That we ought not expreſly to pray them to pray, or intercede to God for us.

Contrary to the expreſs words of their own Bible. *Luke* 16. 24. *Father* Abraham, *have mercy on me, and ſend* Lazarus, *that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame* Lo, two Saints are here prayed unto, & beſought in one *ver.*

and yet our Reformers uſually bid us ſhew them ſo much as one place in all the Bible for proof hereof. Where then, for Gods ſake, are their eys?

But they will reply, and ſay that this is a Parable and not a prayer: which we deny, offering to be tryed by the voice of ten renowned and ancient Fathers, all affirming this to be a true Hiſtory, and not a Parable, as *Theophilact, Tertullian, Clemens Alex. S. Chryſoſtom. S. Irenæus, S. Ambroſe, S. Auguſtine, S. Gregory, Euthimius,* and our Country man *Venerable Bede.*

But grant it to be a Parable; what doth this make, either for them, or againſt us? For every Parable is either true in it ſelf, and in the perſons named, or at leaſt is, or may be true in ſome other; or elſe it were a flat lye, or at leaſt a fiction or fable, which I preſume they will never deny.

Whereupon I thus conclude, as S. *Aug.* did a little before upon the ſelf-ſame Hiſtory; If the rich Glutton in hell, prayed to *Abra-*

ham, who (as our Reformers ſay) was in heaven, why may not we, who are in earth, pray to them who are in heaven.

Job 5.1. *Call now, if there be any that will anſwer thee, and to which of the Saints wilt thou turn?* (we reade *and turn to ſome of the Saints.*) Now if it had not been the cuſtom in the time of *Job*, to invocate the holy Saints, it had been frivolous for *Eliphas*, to have asked *Job*, to which of the Saints he would turn him. Whereto I add, that S. *August.* expounds this very place in his annotations upon *Job*, in the ſame ſenſe that Catholicks do; yea, and long before him the *ſeventy Interpreters.* See more 2 *Pet.* 1. 15. *Dan.* 3. 28. *Heſter* 13. 14. 1 *Chron.* 29. 18. *Luke* 16. 9. *and* 15. 10.

¶ The Fathers that affirm the ſame are, S. *Dionyſius*, *cap.* 7. *Eccleſ. Hier.* S. *Athanaſius* ; *ſerm. de Annun.* S. *Baſil orat. in* 44. *Mart.* S. *Chryſoſt. hom.* 66. *ad popul.* Finally, S. *Hier.* prayed to S. *Paule, in Epi.* S. *Paulæ.* S. *Maximus* to S. *Agnes, ſerm. de* S. *Agnete.* S. *Bernard* to our B. Lady and the like.

XXXV.

XXXV.

That the Bones, or Relicks of Saints, are not to be kept, or reſerved, no virtue proceeding from them, after they be once dead.

Contrary to the expreſs words of their own Bible, 2 *Kings* (we 4.) 13. 22. where it is written, that the bones of *Eliſeus*, being touched by one that was dead, they did revive him. But this could not be, had not ſome virtue proceeded from them.

Acts 5.14,15. *And believers were the more added to the Lord, multitudes both of Men and Women; inſomuch that they brought forth the ſick into the ſtreets, and laid them on Beds and Couches, that at the leaſt the ſhadow of* Peter *paſſing by, might overſhadow ſome of them.* It followeth in ours *(and that they all might be delivered from their infirmities)* which is quite left out in the *Engliſh* Bibles, though thoſe ſet forth in the beginning of Q. *Elizabeths* reign have it as ours, in particular, that of Anno 1560. Whereupon S. *Aug. ſer.* 39. *de San-*

Etis, ſaith: *If the ſhadow of S.* Peters *body could help then; how much more now the fulneſs of his power?* Wherein he ſuppoſeth two things. The one; that the ſhadow of his body being here on earth, did both help and heal infirmities (which the late *Engliſh* Bibles all leave out, as I ſaid, becauſe it makes not for them) The other; that being in Heaven, he can ſtill help us by his power.

Acts 19.11.12. *And God wrought ſpecial miracles by the hands of* Paul, *ſo that, from his body were brought unto the ſick, hand-kerchiefs, or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.* S. Chryſoſtom *tom. 5. cont. Gentiles, Quod Chriſtus ſit Deus*, in a whole book proveth hereby, and by the like virtue of other Saints, and their Relicks, that Chriſt their Lord and Maſter is God, whoſe ſervants ſhadows, and napkins could do ſuch wonders.

See more, *Exod.* 13.19. 2. *Reg.* 2. 8. 14. *John* 1. 27. Where S. *Iohn* had a reverend eſteem of the very latchet of our Saviours ſhoe, as of a Relick, which he was not worthy to unbuckle, or touch with his hand: And the Woman with the bloudy flux, of the hem of his holy garment.

¶ See the ancient Fathers that affirm the ſame. *Euſeb. lib. 7. hiſt. cap.* 15. *S. Athanaſius in vita S. Antonii. S. Baſil in Pſalm* 115. *S. Chryſoſt. ſerm. de ſanctis Juventio & Maximo.* And S. Ambroſe ſaith: *But if you ask me, what I honour in fleſh diſſolved, I honour in the Martyrs fleſh his wounds, received for Chriſts name. And, I honour his Aſhes, made holy by the confeſſion of Chriſt.*

Proteſtants hold

XXXVI.

That creatures cannot be ſanctified, or made more holy than they are already of their own nature.

Contrary to the expreſs words of their own Bible, 1 *Tim.* 4. 4. *For every creature of God is good, and nothing to be refuſed, if it be received with thanksgiving, for it is ſanctified by the word of God, and prayer.* Yea, it was a common

mon uſe in the primitive Church, to bring bread to Prieſts to be hallowed, *Author oper. imp. hom.* 14. *in Matt.* and being bleſſed, to ſend it for ſacred tokens from one Chriſtian to another, as S. *Aug.* witneſſeth, *ep.* 31. 34 35. 36.

Matt. 23. 17. *Ye fools and blinde, whether is greater, the gold, or the temple that ſanctifieth the gold?*

Matt. 23. 19. *Ye fools and blinde, whether is greater, the gift, or the Altar that ſanctifieth the gift?* Lo, how plainly our Lord affirmeth in both theſe places, that the *Temple* ſanctifieth the *Gold*, & the *Altar* the *Gift*: and generally all creatures, ſevered from common and prophane uſe to religion and worſhip of God, are thereby made ſacred and holy. Are not they therefore much to be blamed, who keep ſuch a ſcoffing at Holy water, Holy aſhes, and the like?

See more 2 *Reg.* 2. (we 4. 2.) where the Prophet *Eliſeus* applied ſalt to the healing and purifying of the waters. *Toby* 6. 8. where the Angel *Raphael* uſed the Liver of a Fiſh, to drive away the Devil. 1 *Sa-*

muel (we 1. Kings) 16. Where *Davids Harp* and Pſalmody kept the evil ſpirit away from *Saul*.

¶ See S. *Greg. l.* 1. *dial. cap.* 4. S. *Aug. lib.* 18. *de civit. Dei.* S. *Hier. in the life of Hilarion, poſt medium.* S. *Bede, lib.* 1. *cap.* 30. *hiſt. Angliæ.*

XXXVII.

That children may be ſaved by their Parents faith, without the Sacrament of holy Baptiſm.

Contrary to the expreſs words, both of truth it ſelf, and alſo of their own Bible, *John* 3. 5. *Verily, verily I ſay unto thee, except a man be born of water, and of the ſpirit, he cannot enter into the Kingdom of God.* Therefore they cannot be ſaved without Baptiſm.

Titus 3. 5. *Not by works of righteouſnes which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the holy Ghoſt.*

Marc. 16. 16. *He that believeth, and is baptized, ſhall be ſaved: but he that believeth not, ſhall be damned.*

Seeing Infants therefore cannot believe, they muſt at the leaſt be baptized, or elſe they cannot be ſaved.

Here they will object againſt us that of S. *Paul*, 1 *Cor.* 7. 14. That the children of the faithfull are ſanctified. But if they underſtand by their *ſanctification*, that they are born without ſin, they do directly oppugne S. *Paul*, who affirmeth (*Eph.* 2.) that we are all born the Sons of wrath. Yea, S. *Paul* in the ſelf-ſame place ſaith, that the unbelieving Woman is ſanctified by the believing Man: and yet I hope they will not ſay, that ſhe obtains thereby the full remiſſion of her ſins.

Gen. 17. 14. *The uncircumciſed Man-childe, whoſe fleſh of his foreskin is not circumciſed, that Soul ſhall be cut off from his people.* But Circumciſion was not more neceſſary to the *Iſraelites*, than Baptiſm to the Chriſtians. Therefore, &c.

¶ See S. *Aug. lib.* 1. *de peccat. merit. & remiſſ. cap.* 30. *epiſt.* 90. 91. S. *Leo epiſt.* 80. *ad Epiſcop. Campaniæ.* S. *Irenæus. lib.* 3. *cap.* 19. S. *Cyp. lib.* 3. *ep.* 8. *ad Fidum.*

XXXVIII.

XXXVIII.

That the Sacrament of Confirmation is not neceſſary, nor to be uſed.

CONtrary to the expreſs words of their own Bible, *Acts* 8.14. *Peter and Iohn prayed for them, that they might receive the holy Ghoſt (for as yet he was fallen upon none of them, onely they were baptized in the name of the Lord Ieſus.) Then laid they their hands on them, and they received the holy Ghoſt.* Thus the holy Ghoſt is given in Confirmation, which was not given in Baptiſm: how then is it not neceſſary, nor to be uſed?

Hebr. 6. 1. *Therefore leaving the principles of the Doctrine of Chriſt, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of Faith towards God, of the Doctrine of Baptiſm, and of laying on of hands.* Confirmation is here called one of the *Principles of the Doctrine of Chriſt*, and *a foun-*

dation of repentance : How then not neceſſary, nor to be uſed?

¶ See the Fathers that affirm the ſame. *Tertul. lib. de Reſur. carnis.* S. *Pacianus lib. de Baptiſmo.* S. *Ambr. lib. de Sacram.* S. *Hierom. contra Lucifer.* And laſtly, S. *Cypr. lib.* 2. *epiſt.* 1. ſpeaking both of baptiſm and confirmation, ſaith: *That they may be ſanctified, and be the ſons of God, if they be born in both Sacraments.*

XXXIX.

That the bread of the ſupper of our Lord, was but a figure, or remembrance of the body of Chriſt *received by faith, and not his true, and very body.*

CONtrary both to the expreſs words, & truth of their own Bible, *Luk.* 22. 15. *With deſire I have deſired to eat this paſſeover with you before I ſuffer.* Now to refer theſe words to a figurative eating onely by Faith, were moſt abſurd: for we cannot ſay, that Jeſus Chriſt could receive, or eat himſelf in this ſenſe ſith all Divinity forbids us to admit Faith in the Son of God; Therefore that *Paſche*, which he ſo greatly deſired to eat with his Diſciples before he ſuffered, was the *Paſche* of his own true body.

Luc. 22.16. *For I ſay unto you, I will not any more drink of the fruit of the vine, untill it be fulfilled in the Kingdom of God.* Words of wonderfull force, and which cannot be underſtood figuratively, no more than the former; it being a thing as clear as the Sun, that of material bread and drink; there is no uſe at all above in Heaven.

John 6.51. *I am the living bread which came down from Heaven; if any man eat of this bread, he ſhall live for ever. And the bread that I will give is my fleſh, which I will give for the life of the World. Beza* is very angry, when we ask him, If the bread that came down from Heaven, be living, or life-giving bread? He willingly grants us the later, but cannot endure to hear tell of the former, and therefore tranſlateth *life-giving*, inſtead of *living*. But this is abſurd, for the Sun is life-giving, but is not living: and being granted to be living, what elſe is it than his body?

And note withall, that thus our Lord ſpake of this bleſſed bread, before he gave it.

Matt. 26. 26. *Take, eat, this is my body.* And *Luke* 22. 19. *This is my body, which is given for you.* What I pray can be ſpoken more plain? Notwithſtanding, they will needs maintain and affirm, that what he gave, and they received, was nothing elſe but bare bread.

Note alſo, that our Lord ſpake this at the very giving thereof. 1 *Cor.* 10. 16. *The cup of bleſſing which we bleſs, is it not the Communion of the bloud of Chriſt? The bread which we break, is it not the Communion of the body of Chriſt?* And 1 *Cor.* 11. he addeth: *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.* Thus both *before* our Lord gave it; *at* the very giving of it; and his Apoſtles and Diſciples *after* he had given it unto them, and they to others, all of them call it expreſly our *Lords Body.*

Finally, againſt their true and real receiving of Chriſt by Faith, I ſay: Either the Soul aſcendeth to Heaven, there to feed on Chriſt by Faith (which *Calvin* confeſſeth:) or elſe Chriſt deſcendeth to earth to feed the ſame. Not the firſt, for ſo the unglorified Soul of man, ſhould be in two places at once, which yet they deny even to the glorified body of Jeſus Chriſt. Not the ſecond, for ſo Chriſt ſhould be in two places at once, whom yet they ſay the Heavens muſt contain till the day of Judgement, *Acts* 3

¶ See Fathers that affirm the ſame, S. *Ignat. in ep. ad Smyr.* S. *Iuſtin Apol.* 2. *ad Antoninum.* S. *Cyprian ſerm.* 4. *de lapſis.* S. *Amb. lib.* 4. *de Sacram.* ſaith: *It is bread before the words of the Sacrament, but after,&c. of bread it is made the fleſh of Chriſt,* S. *Remigius* ſaith: *The fleſh which the word of God took in the Virgins womb, and the bread conſecrated in Church, are one Body.*

XL.

X L.

That we ought to receive under both kinds; and that one alone ſufficeth not.

CONtrary to the expreſs words of their own Bible, *John 6. 51. If any man eat of this bread, he ſhall live for ever, and the bread which I will give, is my fleſh.* Here everlaſting life is promiſed by our Lord himſelf, to him that eats of this bread onely; Therefore one kinde doth ſuffice.

Luc. 24. 30. & 35. Chriſt at *Emaus* communicated to his Diſciples under one kinde. Both S. *Auguſtine* and *Theophilact* expound this place of the B. Sacrament in the ſame ſence, *lib. de conſenſ. Evang. cap.* 35. S. *Chryſost. hom.* 17. *operis imperfecti.* S. *Thomas of Aquin*, and many others.

But they will alleadge to the contrary that of S. John, *Unleſs you eat the fleſh of the Son of man, and drink his bloud, you ſhall not have life in you.* The anſwer hereto is very eaſie, which is, that the conjunction *and*, is there taken disjunctively inſtead of *or*, as is learnedly obſerved by Doctour *Kelliſon*, in his reply to M. *Sutcliff*, pag. 189. Again, Chriſt in thoſe words, teacheth us the precept, and not the manner of the precept; that is to ſay, he commands us to receive his body and his bloud, without determining whether under one kinde, or under both, as the Councel of *Trent* declareth. For he that ſaid; *Unleſs you eat the fleſh of the Son of man, and drink his bloud, you ſhall not have life in you*, hath alſo ſaid; *If any one eat of this bread, he ſhall live for ever.* And he that ſaid, *He that eateth my fleſh, and drinketh my bloud, hath life everlaſting*, hath alſo ſaid; *The bread which I will give, is my fleſh for the life of the World.* He that ſaid; *Who ſo eateth my fleſh, and drinketh my bloud, dwelleth in me, and I in him*, hath likewiſe ſaid; *He that eateth this bread, ſhall live for ever.* Therefore one alone doth ſuffice.

See more *Acts* 2, 42.

XLI.

They further hold.

XLI.

That there is not in the Church, a true and proper Sacrifice; and that the Maſs is not a Sacrifice.

CContrary to the expreſs words of their own Bible, *Mac.* 1. 11. *From the riſing of the ſun even to the going down of the ſame, my Name ſhall be great among the Gentiles, and to every place Incenſe ſhall be offered to my Name, and a pure offering.* But this Sacrifice, or pure Offering cannot be underſtood of *Chriſt* upon the Croſs (as they would have it) which was offered onely once, and in one place, and then alſo not among the *Gentiles*, nor yet can be ever iterated: therefore neither is, nor can be other, than the dayly Sacrifice of the Maſs.

Pſal. 110. (we 109.) 4 *The Lord hath ſworn, and will not repent, Thou art a Prieſt for ever, after the order of* Melchiſedech. But *Melchiſedechs* Sacrifice was made in bread and wine: therefore it muſt either be granted, that our *Saviour* doth now ſacrifice (yea, and ever ſhall) in bread and wine above in Heaven (which were abſurd to ſay:) or elſe that this is meant of the ſacrifice of the Maſs, whereon the Eternity of his Prieſt hood doth depend on earth. Nor can this be in a ſpiritual ſort onely, for that would not make him a Prieſt of any certain order, as *Melchiſedech* was.

Luke. 22. 19. *This is my body, which is given for you.* Which words do plainly prove, not onely that *Chriſts* body is truly preſent, but withall ſo preſent, as that it is given, offered, and ſacrificed for us. For *Chriſt* ſaith not, *which is given to you, broken to you, or ſhed to you*, but, *for you*, Which clearly ſheweth it to be a ſacrifice: it being evident, that one would never ſay of the Sacrament (in the quality of a Sacrament) that it is given for man, but to man; that is to ſay, that a man receiveth it; and contrarywiſe of a Sacrifice, that it is offered, not to man, but for man.

See more *Heb.* 7.15. 16.17. *Heb.* 8.1. 3. *Heb.* 9. 11.

¶ The Fathers that affirm the ſame, are S. *Clement. Apoſt. cont. lib.* 6. *cap.* 23. who calleth it: *A reaſonable, unbloudy, and miſtycall Sacrifice.* S. Aug. *A ſingular, or moſt excellent ſacrifice. lib.* 1. *cont. adverſ. leg. and Prophet. cap.* 18. 19. S. *Chryſoſt.* hom. in Pſal. 95. *The myſtical table, a pure and unbloudy hoſt, a heavenly and moſt reverend Sacrifice.* Iſichius in *Levit. cap.* 4. ſaith; *that* Chriſt, *preventing his enemies, firſt ſacrificed himſelf in his myſticall ſupper, and afterwards on the Croſs.* S. *Greg. Niſſen. orat.* 4. *de Reſurrectione*, proving that our *Saviour* gave his body and bloud in ſacrifice for us in his laſt ſupper, ſaith excellently; *That a man cannot eat the ſheep, unleſs the ſlaughter go before*; and yet averreth this to have been done by *Chriſt* in his laſt ſupper.

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XLII.

XLII.

That Sacramental Unction, is not to be uſed to the ſick.

Contrary to the expreſs words of their own Bible. *James* 5.14. *Is any ſick among you? Let him call for the Elders of the Church, and let them pray over him, anointing him with oyl in the name of the Lord: and the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up, and if he have committed ſins, they ſhall be forgiven him.* Hardly is there any Sacrament, whereof the matter, the miniſter, and the effect, are more expreſly ſpecified in all the Scripture, than of this. The form is the prayer, *Let them pray over him.* The matter, the oyl, *Anointing him with oyl.* The Miniſter, a Prieſt, or Elder of the Church, *Let him call for the Elders of the Church.* The primary effect is, the forgiveneſs of ſins, and the ſecondary, the eaſing of the ſick in body, ſaying: *And the Lord ſhall raiſe him up, and if he have com-*

committed ſins, they ſhall be forgiven him. Therefore Sacramental Unction, is to be uſed to the ſick.

Marke 6. 13. *And they annointed with oyl many that were ſick, and healed them.* Where it is clear, that the Apoſtles themſelves, put in practice this holy Unction. Which *Beza* confeſſeth in his Annotations; ſaying, that it was a Symbole of admirable and ſupernatural virtue. And had he not reaſon ſo to ſay? For oyl of it ſelf, could not be naturally the Antidote of all diſeaſes: and albeit it were, yet the Apoſtles were not ſent to practiſe Phiſick, but to Preach the Goſpel; Yea, it were a thing both ridiculous, and impious to make them Triaclears, Carriers of Drugs, or Paracelſians.

Marke 16. 18. *They ſhall lay hands on the ſick, and they ſhall recover.* But firſt, our Reformers are no true Prieſts. Secondly, they lay not their hands upon the ſick. Thirdly, they annoint them not with oyl in the name of the Lord, as S. *James* willeth. Let them ſay the truth then and ſhame the divel, are not they ſick in their wits, who will oppoſe ſo plain Scriptures?

¶ See the Fathers that affirm the ſame, *Origen. hom. 2. in Levit.* S, *Chryſoſt. lib, 3. de ſacred.* S. *Aug. in Speculo. & ſerm. 215. de. temp. Venerable Bede in 6. Marke* & *5. Jac.* with many others.

XLIII.

That no interiour Grace is given by impoſition of hands, in holy Orders. And that ordinary Vocation, and miſſion of Paſtours, is not neceſſary in the Church.

CONTRARY to the expreſs words of their own Bible, 1 *Tim.* 4 14. *Neglect not the gift* (we reade *grace*) *that is in thee, which was given thee by propheſie, with the laying on the hands of the Presbitery.* See how plain, it is, that holy Orders do give grace. *Doctour Kelliſon* handling this queſtion touching the miſſion of the Reformers, proveth learnedly (in his Reply *page.* 7. and 44) that this ſoundation being diſproved, the whole frame of their Church and Religion *falls*: yea, that they have neither true faith, nor worſhip of God; and his reaſon is this: if faith depend of hearing, hearing of Preaching, Preaching, and adminiſtration of Sacraments of Miniſters and Preachers, and Preachers and Miniſters of their miſſion, where there is no miſſion (as they have none) there can be no true faith, nor lawful adminiſtration of Sacraments, and conſequently no Religion. Therefore vocation is neceſſary in the Church.

1. Tim. 1. 6. *Wherefore I put thee in remembrance, that thou ſtir up the gift of God which is in thee, by the putting on thy hands.* How plain the holy Scripture is againſt them. But they reply, that laying on of hands is not needfull to them, who have already in them the ſpirit of God, and inward annointing of the holy Ghoſt. To which very queſtion *Theodoret* maketh anſwer, that God commanded *Moyſes* (*Num.* 27.)

to lay his hands upon *Joſue*, whereas by the Teſtimony of God himſelf, *Joſue* had already in him the ſpirit of God: S. *Paul*, although he were called immediatly from Heaven, yet was afterward ſent with laying on of hands, *Acts* 13.3.

Hebr. 5.4. *And no man taketh this honour unto himſelf, but he that is called of God, as was* Aaron. Here our adverſaries reply again, that *Aaron* had no external vocation. But this is eaſily ſolved, for *Aaron* was the firſt of his Order, & therefore could not have his calling by ſucceſſion; and whoſe caſe is far unlike to our Reformers, unleſs they will confeſs alſo that they are the firſt of their Order; wherein they ſhall be eaſily believed.

See more *Acts* 13. 2 *Tim.* 1.6. 1 *Tim.* 5.22. 2 *Tim.* 1.8. *Numb.* 27.23.

¶ See alſo the holy Fathers that affirm the ſame, S. *Aug. lib.* 4. *quæſt. ſuper Num.* S. *Cypr. ep. ad Magnum. Optatus Milevit*, the place begins; *Ne quis miretur. Tertullian in præſcript.* The place begins: *Edant origines.*

XLIV.

That Prieſts, and other Religious perſons, who have vowed their chaſtity to God, may freely marry, notwithſtanding their vow.

CONtrary to the expreſs words of their own Bible, *Deut.* 23.22. *When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlack to pay it; for the Lord thy God, will ſurely require it of thee, and it would be ſin in thee: but if thou ſhalt forbear to vow, it ſhall be no ſin in thee.* Out of which words, two things are clearly proved. The one, that it is both lawfull, and laudable to make vows. The other, that Vows being once made, do binde, where otherwiſe there was no obligation before. Therefore ſuch as have Vowed Chaſtity, may not, nor ought not afterwards, attempt to marry; which if they do, they break their Vow.

1 Tim. 5.11.12. *But the younger widdows refuſe, for when they have begun to wax wanton againſt* Chriſt, *they will marry, having damnation, becauſe they have caſt off their firſt*

faith. All the ancient Fathers that write upon this place, expound theſe words of the Apoſtle, of the vow of Chaſtity, or of the faith and promiſe made to *Chriſt*, to live continently; as is abundantly proved in the Rhemes Teſtament upon this place.

1 Tim. 5. 15. *For ſome are already turned aſide after Sathan,* To marry, after the vow of chaſtity once made, is here termed by the Apoſtle himſelf, *turning aſide after Sathan.* And hereupon it is, that we call the Religious that after marry (as *Luther, Bucer, Peter Martyr,* and the reſt of that laſcivious rabble) Apoſtates, Gods adulterers, inceſtuous, ſacrilegious and the like.

See more *Pſal. 66. 16. Numb. 6. 2. 18. Ioſue 21. 26. Ierem. 35. 18. Eccleſ. 5. 3. Acts 21. 23.*

¶ See alſo the Fathers in confirmation thereof. S. *Aug. lib. de bono viduit. cap. 9.* S. *Athanaſius lib. de virginitat.* S. *Epiphanius heres. 48.* S. *Hier. cont. Iovin. lib. 1. cap. 7. What is to break their firſt faith* (ſaith S. Aug.) *They vowed and* *performed not*, in *Pſal.*75. The place begins; *Quid eſt, primam ſidem*, &c.

XLV.

That faſting, and abſtinence from certain meats is not grounded on holy Scripture, nor cauſeth any ſpiritual good.

CONtrary to the expreſs words of their own Bible, *Jerem.* 35. 5. *And I ſet before the Sons of the houſe of the* Rechabites, *pots full of Wine, and Wine-cups, and I ſaid unto them, drink ye Wine. But they ſaid, we will drink no Wine, for* Jonadab *the Son of* Rechab, *our Father, commanded us, ſaying, Ye ſhall drink no Wine, neither ye, nor your ſons for ever. Thus have we obeyed* Jonadab *our Father, in all that he hath charged us.* Therefore faſting is grounded upon holy Scripture.

Luc.1.15. *For he ſhall be great in the ſight of the Lord, and ſhall drink neither Wine nor ſtrong drink.* Thus was abſtinence, not onely foretold, but alſo preſcribed by the Angel; which plainly proveth that it was both a worthy thing, and alſo an act of religion in S. *John Bapt.* as it was in the *Nazarites*, and *Rechabits* afore-mentioned.

Acts. 13. 3. *And when they had faſted and prayed, and laid their hands on them, they ſent them away.* Hence the Church of God hath ſufficient ground and warrant for the uſing and preſcribing of publick faſts, (which was not faſting from ſin, as our Reformers (forſooth) pretend, for ſuch faſting they were ever bound to keep) & that at ſuch times, or ſeaſons as the Church pleaſed to preſcribe (as in Lent, or the like) and not when every man liſts, or the toy takes him in the head, as *Arius* and other Hereticks did teach, teſtified by S. *Aug. Hæreſ.* 53.

Mat. 17 21. *Howbeit, this kinde of divels, goeth not out, but by prayer and faſting.* Behold the great force of prayer and faſting, able to expel the very divel. Therefore it cauſeth great ſpiritual good.

See more *Joel.* 2. 12. *Mat.* 6. 16. *Mat.* 9. 15. 29. *Toby* 12. 8. *Luke* 2. 37. *Acts* 14. 22. 2 *Cor.* 11. 27. 2 *Cor.* 6. 5. *Numb.* 30. 14. 1 *Tim.* 4. 3.

¶ And the Fathers. S. *Ignat. ad Philip.* S. *Baſil orat. de Iejunio.* S. *Chryſoſt. orat. in ſanct. Lavacrum. & hom. 1. in Gen.* S. *Amb. ſer.* 4. S. *Hier. in cap.* 18. *Iſa.* and many others.

XLVI.

That Jeſus Chriſt *deſcended not into hell, nor delivered thence the ſouls of the Fathers.*

Contrary to the expreſs words of their own Bible, *Epheſ.* 4. 8. *When he aſcended upon high, he led Captivity captive* (in their margent, *or a multitude of captives*) *and gave gifts unto men. Now that he aſcended, what is it, but that he alſo deſcended firſt into the lower parts of the earth?* Theſe freed Captives to be the ſouls of the glorified, no man in his right wits will ſay; Nor the ſouls of the damned, for ſo the divels ſhould be brought again into heaven; therefore they were the ſouls of the Fathers, which *Chriſt* delivered out of *Limbus*.

Acts 20. 27. *Becauſe thou wilt not leave my ſoul in hell, neither wilt thou*

thou ſuffer thine holy one to ſee corruption. Theſe very words S. *Aug.* applieth to the proof of a third place, and ſaith: *Who but an infidell, will deny* Chriſt *to have deſcended into hell? Epiſt.* 99, *ad Evod.*

1. Pet. 3.18.19. *Being put to death in the fleſh, but quickned by the ſpirit, by which alſo he went, and preached unto the ſpirits in priſon.* Now to underſtand by the word *priſon*, heaven, there is no ſenſe, ſince it is called the ſeat of God, and not the priſon of God. To underſtand it of the wicked, *Calvin* himſelf oppoſeth this opinion, and maintains that S. *Peter* ſpeaks of the good, who were known from the days of *Noah.* And hereto, that this doctrine deſtroyeth an article of our Creed Therefore *Chriſt* deſcended into hell.

Heb. 11.38.39.40. *And theſe all having obtained a good teſtimony through faith received not the promiſe* (to wit of heaven) *God having provided ſome better thing for us, that they without us ſhould not be made perfect:* to wit, in their perfect and complete glory. Whence it follows neceſſarily that they muſt needs grant another place, diſtinct as well from the Heaven of the ſaved, as from the Hell of the damned, wherein theſe holy ſouls were detained.

Mat. 12. 40. *For as* Jonas *was three days and three nights in the Whales belly, ſo ſhall the* Son of *man be three days and three nights, in the heart of the earth.* But how I pray, is this Figure fullfilled, if *Chriſt* were not as many days and nights in the heart of the earth, as *Jonas* was, who was not in the whales belly in body onely, but alſo in ſoul? Whence it followeth, that either *Chriſts* holy ſoul, was three days, and three nights in the heart of the earth, as well as his body, or that this place of Scripture, is either falſe, or unfulfilled. Which were moſt abſurd to affirm.

Mat. 27. 52. 53. *And the graves were opened, and many bodies of Saints which ſlept, aroſe, and came out of the graves after his reſurrection, and went into the holy City, and appeared unto many.* Underſtood by S. *Ignatius* Biſhop of *Antioch*, of *Limbus Patrum*, writing to the Citizens

tizens of *Trallis* thus; *many aroſe with our Lord, for the Scripture ſaith, that many of the bodies that ſlept aroſe with our Lord. He deſcended alone, returned with a multitude.*

Zachary 9.11. *As for thee alſo by the bloud of thy Covenant, I have ſent* (we reade *let*) *forth thy priſoners, out of the pit, wherein is no water.* Both S. *Hierom* and S. *Cyril*, underſtand this pit, to be meant of *Limbus Patrum.* And with very great reaſon, for how abſurd were it to ſay, that the damned have their ſhare *in the bloud of the Covenant*? Or that they are *ſet forth* of their infernal pit? Or that they may be ſaid to be *thy priſoners* (that is *Chriſt*) but rather the priſoners of the devils? Yea, where I pray (to ſpeak properly) hath *Chriſt* had any priſoners at all (which he hath let forth) if not out of this place? Therefore, either *Chriſt* let forth priſoners out of *Limbus Patrum*, or this place likewiſe as the former, is either falſe, or not yet fulfilled.

Like unto this, is that of 1 *Samuel* 2,6. *The Lord killeth, and ma-*

keth alive, he bringeth down to the grave (we reade, *hell*) *and bringeth up* (we reade *back again*) See how plain and conform the faith of that old Church was, and is to this of ours, *bringeth down to hell or bringback again*, which hardly in any clear ſenſe can be averted, if *Limbus Patrum* be denied. As for the word (*grave*) which they erroneouſly have added inſteed of *Hell*, to diminiſh the force of ſo plain a place; why do they not as well foiſt the ſame into their Creed, inſteed of *Hell*, as here they have done, and ſay, *Was crucified, dead and buried, he deſcended into the grave*? Who doth not ſee this abſurdity?

See more *Oſee* 6. 3. *Pſal.* 16. 10. 2 *Pet.* 3 19. *Zach.* 9. 11. *Rom.* 10. 6. *Ecclef.* 24. 45. *Pſal* 23. 7. *Geneſ.* 37. 35.

¶ See alſo the Father that affirms the ſame. S. *Hier. in* 4. *ad Epheſ.* S. *Greg. lib.* 13. *Moral. cap.* 20. S. *Aug. in Pſal.* 37. *verſ.* 1. The place begins: *Futurum eſt enim*, &c.

XLVII.

XLVII.

That there is no Purgatory fire, or other priſon, wherein ſins may be ſatisfied for after this life.

Contrary to the expreſs words of their own Bible, 1 *Cor.* 3. 13. 15. *The fire ſhall try every mans work, of what ſort it is. If any mans work ſhall be burnt, he ſhall ſuffer loſs, but he himſelf ſhall be ſaved, yet ſo, as by fire.* S. Auguſtine writing upon the 37 *Pſalm*, and drawing theſe very words of the Apoſtle into his diſcourſe, ſaith: *Becauſe it is ſaid (he himſelf ſhall be ſafe) that fire is therefore contemned. Yea verily, though ſafe by fire, yet that fire ſhall be more grievous than whatſoever a man can ſuffer in this life.* Thus he. Therefore there is a Purgatory fire, wherein ſins may be ſatisfied for after this life.

John 11.22. *But I know, that even now, whatſoever thou wilt ask of God, God will give it thee. S. Martha,* the ſiſter of S. *Ma. Magdalen* believed, that our Lord (whom then, ſhe held onely for a holy man, or Prophet, and not for the Son of God, could obtain of God, ſomething profitable to her brother *Lazarus*, who was deceaſed. For having ſaid: *Lord, if thou hadſt been here, my brother had not been dead*, ſhe preſently added: *But I know that even now whatſoever thou wilt aske of God, God will give it thee.* Which ſpeech ſhe could never have uſed in any good ſenſe, if ſhe had not learned this doctrine of the Sinagogue, who offered ſacrifices, alms and prayers for the departed, and unleſs ſhe had known and believed, that the dead might be holpen by the piety of the living; as *Cardinall Allen* learnedly concludeth, in his Treatiſe of Purgatory.

Acts 2.14. *Whom God hath raiſed up loſing the ſorrows of hell.* In which words two things are to be noted, which clearly make for the proof of Purgatory. The one, that in this place, where *Chriſt* was, there were certain ſorrows and pains. The other, that ſome there were inflicted for ſin, upon whom he beſtowed that gracious benefit as to diſcharge and free them of thoſe pains. For as the *Rhemes Teſtament* very well noteth, Chriſt was not in pains himſelf, but loſeth other men out of their pains.

1 Cor. 15. 29. *Otherwiſe what ſhall they do, that are baptized for the dead?* From this place an evident proof is drawn touching the help which the ſouls departed out of this world, may receive by the Church on earth, and conſequently proveth Purgatory; underſtanding the pains and afflictions, which voluntarily we do inflict upon our ſelves, to exempt thoſe that are therein: for to baptize, ſignifieth to afflict ones ſelf, to do pennance, to ſuffer death, *&c.* as is evident in S. *Luke* 12. 30. *But I have a baptiſm to be baptized with*, and Mark 10. 38.

Luke 16. 9. *And I ſay unto you, make to your ſelves friends of the Mammon of unrighteouſneſs, that when ye fail, they may receive you into everlaſting habitation*, S. Ambroſe upon this place, and S. *Aug. lib.* 21. *de Civit. cap.* 27. ſay, that it is to receive ſuccour after death, ac-

according as the word (*fail*) inforceth.

Luke 23.42. *Lord remember me, when thou comeſt into thy kingdom.* S. *Aug.* Saith in his fifth Book againſt *Julian* about the middeſt) that the good Thief in this prayer, preſuppoſed, that (accordding, to the common opinion) ſouls might be holpen after death.

2 Mac. 12. 44 45. *For if he had not hoped, that they that were ſlain ſhould have riſen again, it had been ſuperfluous and vain to pray for the dead.* And in the next *verſe* he concludeth, *That it was an holy and good thought, &c.* This place of holy Scripture, is moſt clear for prayer for the dead: for had it not been the continual doctrine and practiſe of the Church to pray for the dead, neither could *Judas Machabæus* (who was himſelf a Prieſt) have ever thought of any ſuch remedy, as to gather twelve thouſand drachms of ſilver to ſend to *Hieruſalem*, to have prayers made for the relief of the ſouls ſlain in the wars: neither would the multi-

tude of people have either contributed, or the Prieſts of the Temple, received the ſame, had they thought (as theſe men do) that it had been ſuperſtition to pray for the departed; or, that there had been no other place than the hell of the damned, or the heaven of the ſaved.

See more 2 *Tim.* 1. 18. 1 *John* 5. 16 *Iſa.* 4. 4. *Iſa.* 9. 18. *Acts* 2. 24. *Mat.* 3. 11. *Mat.* 12. 32. *Mat.* 5. 26. *Micheas* 7. 8. *Pſal.* 66. 12. *Tobie* 4. 18. *Phil.* 2. 10. *Zachary* 9. 11.

¶ As alſo the Fathers that affirm the ſame. S. *Amb. upon the* 1 *Cor.* 3. & *ſerm.* 20. *in Pſal.* 118. S. *Hier. lib.* 2. *cap.* 13. *adverſ. Jovin.* S. *Greg. lib.* 4. *Dialog. cap.* 39. *Origen. hom.* 6. *in cap.* 15. *Exod.* with many others.

XLVIII.

That it is not lawfull to make, or have Images.

Contrary to the expreſs words of their own Bible. *Exod.* 25. 18. *And thou ſhalt make two Cherubims of Gold, of beaten work ſhalt thou* *make them, in the two ends of the Mercy ſeat.* Theſe graven Angels were Images of the higheſt order of Angels (one excepted) which is in Heaven, and were made with faces of beautifull young men, and commanded to be ſet up by God himſelf in the Holy of Holies; which S. *Hierom* witneſſeth the Jews to have worſhipped, *epiſt. ad Marcellam.* Therefore it is lawfull to make Images.

1 Kings 6. 35: *And he carved thereon* Cherubims; *and Palm-trees, and open Flowers, and covered them with gold, fitted upon the carved work.* Hence is to be gathered, that the precept of not making *graven Idols*, doth nothing at all concern *Images*, that is to ſay, the true repreſentation of things meerly imaginary and not ſubſiſting, for as S. *Paul* ſaith, 1 Cor. 8. *An Idol is nothing.* So that the Idol repreſenteth that which is not, the Image that which is; a moſt remarkable difference.

Again, ſeeing an Idol is that properly, which being nothing (as St. *Paul* ſaith) is repreſented to be ſomething, or that which repreſents the thing that is not; if our Reformers believe the images of Chriſt crucified to be an idol, they then believe that Chriſt was never crucified; for ſo it would follow neceſſarily, that the image of Chriſt crucified, being an idol, therefore Chriſt was never crucified.

Hebr. 9. 1. 5. *Then verily, the firſt Covenant had alſo ordinances of Divine ſervice, and a worldly ſanctuary,* &c. *and over it, the Cherubims of glorie, ſhadowing the Mercy-ſeat.* Here S. *Paul* calls the images of the *Cherubims*, which *Salomon* made, an *ordinance of divine ſervice*, which our Reformers call the making of idols: whom ſhall we ſooner believe, Bleſſed S. *Paul*, or a Reformed brother?

To conclude, an image is of ſuch Divine and natural right, that all underſtanding, imagination, and ſenſe, as well interiour, as exteriour is made by way of images, called *ſpecies ſenſibiles*, & *inſenſibiles*. The body cannot be in light, without its ſhadow: the Moon and the Stars imprint their image in the water: a man cannot look in a glaſs without making his Image; Therefore, either God and nature it ſelf doth break this Commandment as well as we, or elſe it is abſurd to ſay, that we break it in making of Images.

See more, 1 *Kings* 7. 36. 42. 44. *Numb.* 21 8 *Matth.* 22. 20. *Exod.* 31. 2. *Exod.* 35. 30. where painting and engraving of Images, is ſo far from being counted Idolatry, that it is proved to be a ſcience Divinely infuſed into *Beſeleel* by God himſelf; and ſo the invention of good Images came firſt from God.

¶ The Fathers that affirm the ſame are, *Tert. lib. 2. de pudicitia*, S. *Greg. Naz. ep. 49. ad Olymp.* S. *Baſil. orat. in S. Barlaam.* S. *Aug. lib. 1. de conſenſ. evang. cap.* 10. witneſſeth, that in his time Chriſt was to be ſeen painted in many places, between S. *Peter* and S. *Paul*.

XLIX.

That it is not lawfull to reverence Images, nor to give any honour to dead, or inſenſible things.

Contrary to the expreſs words of their own Bible, *Exod. 3. 5. And he ſaid, Draw not nigh hither, put off thy ſhooes from off thy feet, for the place whereon thou ſtandeſt, is holy ground.* How clear a place is here produced againſt our Reformers, wherein an inſenſible Creature was commanded by God himſelf to be honoured: for the refraining to tread upon it, was the doing of honour to it. Therefore all dead Images, repreſenting unto us a holy thing, may be honoured.

Pſalm 99. 5. *Adore ye the foot-ſtoole of his feet.* Which place is ſpoken litterally of the Ark of the Teſtament, according to that of *1 Chron. 28. 2. I had in my heart to build a houſe of reſt for the Ark of the Covenant of the Lord, and for the footſt-ſtool of our God.* Now the principal reaſon, why the Ark was worſhipped, was in regard of the images that were ſet upon it, which the *Jews* did worſhip, as S. *Hierom* witneſſeth in his Epiſtle *ad Marcellam*.

Philip. 2. 10. *That at the Name of Ieſus, every knee ſhould bow, of things in Heaven, and things in earth, and things under the earth.* Now, that is *the Name of Ieſus*, which either is pronounced by anothers mouth, printed in a book, or painted and engraven in a image: but at any of theſe we are commanded to bow the knee.

Again, if images ought not to be worſhipped, we may not (whatſoever the Apoſtle ſaith) bow our knee at the *Name of Jeſus*; ſeeing words (as *Ariſtotle* ſaith, and as the truth is) are ſigns repreſentative of the things they ſignifie, and are the images of the ears, as the others are of the eys.

Num. 21. 8. *And the Lord ſaid unto Moyſes: Make thee a fiery Serpent, and ſet it up upon a pole: and it ſhall come to paſs, that every one that is bit, when he looketh upon it, ſhall live.* Hence are evidently proved divers things againſt our Reformers. 1. That God commanded the making of this image. 2. The ſetting of it up for a ſign. 3. He promiſed that the lookers thereon ſhould aſſuredly receive ſuccour and help. 4. He warranted the making, the ſetting up, the beholding, and the reverencing thereof to be exempted from breach of the firſt Commandment, by working ſo many, and ſo manifeſt miracles, at and before the preſence thereof. Therefore an image may be made, may be ſet up, may be looked on, and reverenced, as *Doctour Saunders* moſt learnedly concludeth, in his *Treatiſe of Images.*

¶ See Fathers that affirm the ſame. S. *Amb. ſerm.* 1. *in Pſalm* 118. S. *Aug. lib.* 3. *de Trinit.* S. *Greg. lib.* 7. *epiſt.* 5. *ad Jan.* Finally, S. *Baſil* ſaith (*in Julian. citat. in* 7. *Sinod.*) *I honour the Hiſtories of Images, and do publickly worſhip them, for this being delivered us from the holy Apoſtles, is not to be forbidden.* S. *Chryſoſtom* in his Maſs, turned into Latin by *Eraſmus*, ſaith: *The Prieſt boweth his head to the Image of Chriſt.* S. *Damaſcen. lib.* 4. *cap.* 17.

*cap.*17. ſaith: *The worſhipping of the Croſs, and of Images, is a Tradition of the Apoſtles.*

But before I conclude this point, I deſire to ſolve a few objections, which uſually our Reformers bring againſt the Honour of holy Images.

Their 1. Objection.

Is taken out of 2 *Kings* (we 4) 18. where King *Ezechias* broke down the braſen Serpent (whereof we laſt made mention) ſeeing it to be the cauſe of Idolatry.

Anſwer.

This indeed is a common place, from whence our Adverſaries collect ſundry falſe and ſophiſtical arguments, to wit, from the abuſe of any good thing, to deſtroy it utterly, together with the right uſe thereof. But by the ſame Argument, they may as well collect, that the Sun and the Moon ſhould be taken out of the Firmament, becauſe they were worſhipped by the Gentiles for Gods. Likewiſe that the holy Bible ſhould be burnt, becauſe many a one draweth damnable Hereſies forth of the ſame, to his own perdition. Yea, this ſilly Argument borrowed from the abuſe of things, ſerves very fitly to prove the quite contrary, thus: Images have been ſometimes abuſed, therefore they were good in themſelves: for thoſe things which are evil by abuſe onely, muſt needs be good, being well uſed.

Their 2. Objection.

You give that honour to Images, which is due to God alone; worſhipping, adoring, and creeping to them, as to God.

Anſwer.

We ſay the contrary, which thus we prove. The difference of honour proceedeth principally from the minde, and not from the exteriour bowing, or demeanour of the body: For if I proſtrate my ſelf before an Image, or kiſs the ſame, well knowing the while, that it is no God, nor reaſonable Creature, but onely a remembrance of God, towards whom I deſire to ſhew mine affection; God knoweth how far off mine honour is, from that honour which is due to him alone. As contrariwiſe, If I lay proſtrate at Chriſts feet indeed, kiſſed them, knocked my breaſt, held up my hands unto him, called him the Son of God; yet all this while, think him not to be ſo in my heart, mine honour truely ſhould be no honour at all, but a very contumely, and affront unto Chriſt. Add hereto that the words, which betoken *honour*, *adoration*, *worſhip* and the like, are in a manner confounded in all languages: but the heart from whence the honour proceedeth, knoweth well the difference of every thing. *D. Sanders de Imag. pag.* 10.

Their 3 Objection.

It is expreſly forbidden by God himſelf, to fall down before any Image, or to worſhip it.

Anſwer.

Some of our Reformers themſelves do honour the Sacrament of

Chriſts Supper, which they teach to be an Image, or repreſentation of Chriſts body and bloud. And ſeeing they believe no other ſubſtance to be in the Sacrament, beſides bread and wine, nor will give the honour of *latria* (as we call it) thereunto; it follows invincibly that they do worſhip, or honour ſome Image. Now, as they would not for all this have us to judge, or call them Idolaters: even ſo, let it pleaſe them (for their own ſakes) to ſpare us. For as they do not place, or ſtay this honour in the bread and wine, but from thence refer it to Chriſt himſelf: ſo do we transfer all our honour from all Images, unto the firſt form, or pattern, not ſuffering the ſame to reſt, or end in the Image which we honour. *Sander. ibid. pag. 52.*

Their 4. Objection.

An Image is a Creature, and no God; and to ſet up a Creature to be worſhipped, or adored is flat Idolatry.

An-

Anſwer.

Images are ſet up in Churches, not ſpecially to the intent that the people ſhould worſhip, or adore them, but partly to ſtir up our mindes to follow the example of thoſe holy men, whoſe Images we do there behold. So that the worſhip and reverence which is there given to Images, is given as it were by a conſequence, and rather, becauſe it may be lawfully given, than becauſe it is principally ſought to be given. As for the Idolatry, which is objected, we are to underſtand, that the word is compounded of *Latria*, and *Idolum*, and is as much to ſay, as the giving of *Latria*, or of Gods honour unto an *Idol*. But our Images are no Idols, nor the honour we give unto them, is that of *Latria*; how then can it be ſaid that Images are ſet up to be uſed to Idolatry?

Beſides, for further eviction of a Reformer, that ſhould charge me with Idolatry, for reverencing a Picture, or Image, I would before his face break a *Crucifix*, or tear a *Picture* of any Saint in pieces, and throw the pieces into the fire, and this not out of any contempt or ſcorn of what the Crucifix, or Picture repreſents, but to ſatisfie him, that I gave them onely an inferiour relative kinde of honour, and uſed them as helps to my memory. And then would ſhew him the Councel of *Trent. Seſsion* 25. in theſe words.

Images are not to be venerated for any virtue, or Divinity is believed to be in them, or for any thing that is to be Petitioned of them, or for any truſt, or confidence, that is to be put in them, as the Gentiles did of old, who repoſed their hope and truſt in their Idols, but becauſe the honour that is exhibited to them, is referred to the Prototypes repreſented by them, &c. Thus for the Councel. And who can be ſo ignorant, or malicious, as to ſay this is Idolatry?

¶ Thus much have I thought good to add in this place, for the inſtruction of the ignorant and unlearned people, who uſe to ſtumble at the doctrine *of the worſhip of Images*, becauſe indeed they underſtand it not. And what is ſaid for the worſhip of them, may alſo ſerve for the lawfulneſs of making them, ſince the one ſuppoſeth the proof of the other.

L.

That no man hath ſeen God in any form, and that therefore his Picture, or Image cannot be made.

CONtrary to the expreſs words of their own Bible, *Gen.* 3.8. where God appeared unto Adam, *walking in the garden of Paradiſe*, in a corporal form. And *Gen.* 28 12. 13. to *Jacob, ſtanding above the ladder*, whereon the Angels aſcended, and deſcended. For we muſt know, that it is onely the outward ſhape and form of the thing which is expreſſed, either in this, or the like Image, and not the inward ſubſtance thereof, which is not poſſible for any Painter, or Carver to expreſs; which though in expreſs not all that is therein, yet that which it expreſſeth is a truth: and thus may God be expreſſed to us. Yea, why may not God be expreſſed by Picture, or Image in the ſame form and manner, wherein he hath manifeſted himſelf to mortal eys?

Exod. 33.11. God appeared, & ſpake unto Moyſes *face to face*, as one man ſpeaketh to another. To the Prophet *Iſa.* 6.1.5. *Sitting upon a Throne.* To *Daniel* 7.9 *Sitting, wearing garments*, and having *hair on his head like pure wool.* How then can any wiſe man doubt, but that, that thing may be lawfully ſet forth, or expreſſed in an outward Image, which neceſſarily muſt be conceived by an inward?

1 *Kings* (we 3.) 22.19. *I ſaw the Lord ſitting on his Throne, and all the Hoſt of Heaven, ſtanding by him on his right hand, and on his left.* But perhaps they will ſay, that God commands us to hear his word, and the Hiſtories which ſpeak of his apparitions, but not to paint them. I anſwer, That ſeeing we learn by our eys, as well as by our ears, there is no reaſon, why that may not be painted before our eys, which may be preached to our ears. Again, ſeeing we may finde the aforeſaid Viſions and Hiſtories in the Bible; why may we not as well ſee them painted in pictures, as written in a Book of white paper?

LI.

That bleſſing, or ſigning with the ſign of the Croſs, is not founded on holy Scripture.

CONtrary to the expreſs words of their own Bible, *Revel.* 7. 3. Where one Angel ſaid to four other Angels: *Hurt not the earth, neither the Sea, nor the Trees, till we have ſealed* (we read, *ſigned*) *the ſervants of our God in their foreheads.*

Again, *Marc.* 10. 16. *And he took them up in his arms, put his hands upon them, and bleſſed them.* Therefore ſigning and bleſſing is founded in holy Scripture.

Luc. 24. 50. *And he led them out as far as to Bethany, and he lift up his hands, & bleſſed them.* Therefore, &c.

¶ See the Fathers that affirm the ſame, *Dionyſ. Areopagita, cap.* 4. 5. 6. *Eccleſ. Hier. Tertull. lib. de corona milit. Origen. in Exod. cap.* 5. *hom.* 6. 5. *S. Cyril. Cat.* 1. *S. Baſil. lib. de ſpir. ſanct. cap.* 37. *S. Chryſoſt. hom.* 55. *in Matt. cap.* 16.

LII.

That the publick ſervice of the Church ought not to be ſaid, but in a lan-

guage that all the people may underſtand.

Contrary to the expreſs words of their own Bible, *Luc.* 1.8. *And it came to paſs, that while he executed the Prieſts Office before God, in the order of his courſe according to the cuſtom of the Prieſts Office, his lot was to burn Incenſe in the Temple of the Lord, and the whole multitude of people were praying without at the time of Incenſe.* Where it is to be noted. 1. That this was then the common cuſtom. 2. All the people were without, and the Prieſt within: how then did they underſtand him? Therefore the publick ſervice of the Church may be ſo ſaid, as all the people underſtand it not.

Levit. 16.17. *And there ſhall be no man in the Tabernacle of the congregation, when he goeth in to make an attonement in the holy place, until he come out, and have made an attonement for himſelf, and for his houſhould, and for all the Congregation of Iſrael.* Therefore, &c.

I ſhall not need to produce the authorities of Fathers for this point, when the practice of the whole Chriſtian world, for theſe many hundred years together hath been directly contrary to our Reformers herein, againſt which to diſpute (as S. *Aug.* ſaith) were inſolent madneſs. See the *Rhe. Teſt. pag.* 463. But againſt this they will object out of Scripture this their probableſt place, 1 *Cor.* 14. 16. *When thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? For thou verily giveſt thanks, but the other is not edified.*

Hereto I anſwer, that there be two kindes of prayer, or giving of thanks in the Church. The one *Private*, which every man ſays by himſelf alone. The other *Publick*, which the Prieſt ſaith, in the name and perſon of the whole Church. As concerning *private* prayer, no Catholick denies, but it is very expedient, that every man pray in his own tongue, to the end he may underſtand what he ſays. But for the *publick* prayers of the Church, it is not neceſſary that the common people underſtand them, becauſe it is not they who pray, but the Prieſt in the name of the whole Church. For as it was enough for the people of the old Law to know and underſtand, that in ſuch a Sacrifice conſiſted the worſhip of God, although they had not ſo clear an underſtanding of every thing that was done therein (as hath been ſaid) even ſo in the new Law, when the people aſſiſt at the Sacrifice of the Maſs, acknowledging thereby that God is worſhipped, & that it is inſtituted for the remembrance of Chriſts death and paſſion, although they underſtand not the Latin tongue, yet are they not deſtitute of the utility and fruit thereof; beſides the help of the pious ceremonies therein, which do inſtruct them in the whole.

And indeed this place by them alleadged ſerveth nothing to the purpoſe, but rather againſt them, ſeeing it proves, that the common ſervice of the Church, was not then in a tongue which every man underſtood, but in another language, which was not ſo common unto all. For S. *Paul* ſaying, *How ſhall he that occupieth the room of the unlearned, ſay Amen, at the giving of thanks, ſeeing he underſtandeth not what thou ſayeſt*, ſhews that ſuch giving of thanks, was not accuſtomed to be made in the vulgar tongue; & requires, or rather ſuppoſes, that in the ſervice of the Church, there ſhould be ſome other to ſupply the place of the unlearned, that is, one that ſhould have further underſtanding of that tongue, in which the ſervice of the Church is ſaid. But had the ſervice been in the vulgar tongue, there needed no man to have ſupplied the place of the Idiot, that underſtandeth not. So that S. *Paul* ſhews moſt clearly, that ſuch ſervice was not exerciſed in a vulgar tongue, but in another which was not common to the whole people (ſuch as the Latin tongue is now in *England*, as alſo throughout the whole Eaſt) and yet was not in the contrary extream, that is to ſay, wholy ſtrange, or utterly barbarous.

And ſeeing our Adverſaries have this place continually in their mouths, and thereby deceive the ſimple people, I would have them to know that this Text of S. *Paul*, is greatly perverted by the Reformers themſelves. For whereas the Greek and Latin Text hath, *He who ſupplies the place of an Idiot, how ſhall he ſay Amen?* the Miniſters of *Geneva*, in many of their Bibles, have turned the ſame moſt deceitfully & maliciouſly, thus: *He that is an idiot, how ſhall he ſay Amen?* As if there were no difference betwixt an Idiot, and he who ſupplies the place of an Idiot?

Moreover, the thankſ-giving to which S. *Paul* ſaith *Amen* ſhould be anſwered, is not at all practiſed in many of our Reformed Churches, where neither Idiots, nor thoſe that ſupply the place of Idiots, do anſwer *Amen*, as S. *Paul* willeth; ſeeing they have altered *Amen*, into *So be it*, wch is plainly repugnant to his meaning, as alſo to the practice of the whole Church. For they cannot ſay for their excuſe, that S. *Paul* wrote to thoſe, who ſpake in the *Hebrue* tongue (for *Amen* is *Hebrue*) ſince he wrote to the *Corinthians*, who had their publick ſervice in *Greek*, and not in *Hebrue*: A main Argument, that the word (*Amen*) ought to be retained in all languages, as it hitherto hath ever been amongſt all Chriſtians, before the days of our Reformers; inſomuch that the moſt learned S. *Auguſtin* writeth, that it is not lawfull to turn *Amen*, into any other vulgar language, without the ſcandal of the whole Church. *Aug.*

epiſt. 118. *and* 2. *de Doct. cap.* 20.

To conclude, I cannot but much merveil at the ſimplicity of the common people, who notwithſtanding the great light of their reformed goſpel, ſee not the looſneſs & vanity of this their Leaders cavil. For, neither the Maſters, or Schollers, are ſo ſenſeleſs, I hope, as to ſay, that their own ſervice conſiſting partly of the Pſalms of *David* (the hardeſt part of all the Bible) and partly of leſſons taken out of the Old and New Teſtament, is underſtood of all the people preſent thereat; ſince the greateſt Divines that ever were, durſt never ſay ſo much of themſelves. How wrongfully then do they wrangle with us about this matter? But perhaps they will ſay, that though the ſimple people underſtand not the hard places, contained in the Pſalms and Service yet (to their great comfort) they underſtand at leaſt ſome part thereof: The ſame ſay we of our Maſs, and of our ſimple people who aſſiſt thereat: and ſo I conclude as I began in the Title of this book, *By thine own mouth I judge thee, naughty ſervant.*

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